

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JULY 25, 1942

WHO'S WHO

CHARLES C. TANSILL is Professor of American History at Fordham University. From 1918 to 1928 he served as an adviser to the Senate Committee on Foreign Relations. He was Albert Shaw lecturer in Diplomatic History at Johns Hopkins University, and has lectured at the Universities of Berlin and Leipzig. While Russia's fate hangs in the balance and its future importance in a post-war world is uncertain, it is interesting to recall how Russia and the United States stood shoulder to shoulder in other and far different days. . . . JOHN W. MAGAN worked on the business staff of the Sacred Heart Program in St. Louis for two years and shared in its inception. He saw it grow from a local project to a national institution and win a remarkable success the hard way. . . . DANIEL M. O'CONNELL, who has had long and varied experience in educational administration, discusses the problem of shortening medical training for war emergency while safeguarding medical standards. . . . MAURICE FELDMAN, a former contributor, is a well known European economist, journalist and political commentator. . . . BENJAMIN L. MASSE, Associate Editor, has studied the confused reports on the rubber situation and clarifies the situation to date. . . . JOHN J. O'CONNOR is co-editor of a literary column, *Literary Cavalcade*, which appears regularly in the *Brooklyn Tablet*. His interview with Miss Maureen Daly, whose novel, *Seventeenth Summer*, recently won the Dodd, Mead contest, throws an interesting light on the young author. . . . Francis B. Thornton, one of the editors of the *Catholic Digest*, takes firm but pleasant issue with the literary article of three weeks ago.

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Editorial Office: 329 W. 108TH STREET, NEW YORK CITY.

President of The America Press: FRANCIS X. TALBOT.

Treasurer: DANIEL M. O'CONNELL. Circulation Director: DANIEL L. FITZGERALD.

Business Office: GRAND CENTRAL TERMINAL BLDG., NEW YORK CITY.

AMERICA. Published weekly by The America Press, Grand Central Terminal Bldg., 70 E. 45th St., New York, N. Y., July 25, 1942, Vol. LXVII, No. 16, Whole No. 1706. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic, 15 cents a copy; yearly \$4.50; Canada, \$5.50; 17 cents a copy. Foreign, \$6.00; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.

COMMENT

BASTILLE DAY has come and gone, and brought with it a powerful renewal of vigor to the Free French movement. "Fighting France," is the name now adopted by the forces serving under General de Gaulle. According to one estimate, at least sixty underground publications in France are now serving the cause of the United Nations, and the name of de Gaulle is said to be "something like a religion" for millions. Yet there are no small number, true friends of France, who look with apprehension upon the triumph of "Free France." Which spirit will predominate, when the new day dawns: that of bloodthirsty revenge, or that shown by the Free French patriot, Prof. Yves Simon, of the University of Notre Dame, who rejects the desire for revenge as unworthy of France and Frenchmen and declares: "The day of liberation will be the day of reconciliation"? Most hopeful answer to this question is that implied by General de Gaulle himself, whose own utterances are far more measured than those of some of his admirers. Said the General on Bastille Day, refusing to dogmatize:

Opinions differ as to the cause of the temporary disaster of France and the momentary reverses of the free nations. That which obstructs the road to victory is the only cause which it matters at present to recognize and abolish. Who can doubt but that that cause was disunion. . . . Nothing whatever matters except what can unite us in the struggle for existence.

If the Free French movement sticks to its true purpose and refuses to be capitalized upon by the fanatics and ideologists, it may lay the foundation eventually for a France both free and united.

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AS the long Congressional deadlock over the Administration's proposal to sell a limited amount of Government-owned wheat below parity prices was broken, the Department of Agriculture announced that the cash income of farmers for 1941 was the highest since 1920. In that year, when agriculture was riding the crest of a post-war inflationary wave, farmers received in cash \$12,608,000,000. Last year they collected \$11,830,000,000, a sum compounded of payments for their products and from the Government, and the end is not yet in sight. Economists in the Agriculture Department estimate that this year's return will top the \$14,000,000,000 mark and set a new all-time record. It will be clear to those who remember the last war that this situation holds possibilities of either immense benefit to agriculture or potential disaster. If farmers use the present prosperity to reduce their debts—which amount to about \$10,000,000,000, or twenty per cent of the total value of farm property—they will be in a strong position to meet post-war adjustments. If they succumb to temptation, as they did in 1920, and concentrate on expan-

sion and illusory profits, they will lose still more of their holdings to banks and insurance companies. According to Governor A. G. Black of the Farm Credit Administration, farmers made "substantial progress" last year in reducing their indebtedness to the Government. If this trend continues, American agriculture will make at the same time a valuable contribution now to the President's anti-inflationary program and to its own prosperity in the post-war world.

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AS we went to press, the War Labor Board announced its decision in the "Little Steel case. The demand of the United Steelworkers for some form of union security was granted. Their request, however, for a flat dollar-a-day wage increase was compromised by an award of forty-four cents. While it is impossible to comment on this decision until there is time to study the text, this much can be said: the Steelworkers must accept the Board's verdict in a democratic spirit of give-and-take. It was their misfortune that the case could not be judged solely from the viewpoint of social justice, as Father Parsons pointed out in these columns last week, but had to be viewed in relation to the President's anti-inflationary program. Under these circumstances, the Steelworkers can only accept as gracefully as possible the decision of the Board. While rumors have appeared in the press that there has been some talk of not acquiescing in the decision, and even of striking, we trust that this is only another example of anti-labor propaganda. The Steelworkers have a fine record of patriotic endeavor in the war effort. That record must not be jeopardized now.

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PRESIDENTS and leaders of thirty-six countries sent birthday greetings to the United States on the Fourth of July. It is sad and significant that only one of these, President Lescot of Haiti, mentioned God in felicitating a country whose motto is: "In God We Trust." Our own President, in his Fourth of July message insisted that the meaning of that historic day is "the assurance of the right to liberty under God—for all peoples and races and groups and nations everywhere in the world." But the rest of the national leaders did not so much as refer to God. This is in direct contrast to some of the men who have seen actual service, Senator Lodge, of Massachusetts, for example, who made respectful devoir to God in recounting his Libyan experiences; and Major Clear whose epigram, "There are no atheists in the fox-holes of Bataan," bids fair to become a classic. We may fervently hope and pray that the consciousness of God will grow among our leaders: that they may invoke Him in these dark

days and, more importantly still, invite Him to the peace conference from which, after the last war, He was so ruthlessly exiled.

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IN a recent column of his, Mr. Walter Lippmann makes the excellent point that one of the most vexatious post-war problems will be "the restoration and the reconstruction of American education." Lamenting our educational past in which we taught men highly specialized sciences without giving them the necessary moral equipment to use that technical knowledge with wisdom and prudence, Mr. Lippmann prophesies that any educational reconstruction which leaves out moral values is bound to fail. That is sound thinking. For when one recalls that American education is, for the most part, directed now not at preparing a youngster to live life so much as to deal out death, that cultural studies with their consequent fine unselfishness have largely been supplanted by frighteningly practical training in such sciences as ballistics and logistics, it is evident that there will be a real problem after the war. No easy generalities will solve it; but only trenchant thought and planning.

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ONE old Spanish custom looks as if it might soon begin to show signs of weakening. It is quite possible the time-honored observance of the siesta may become a thing of the past. Shutters will no longer be closed and stores locked from twelve noon to two o'clock in Santiago, Chile, while the whole town goes home for lunch and their afternoon nap. This, according to the Government news service, is being done away with as far as the larger cities of Chile are concerned. A continuous single-shift working day has been put into effect. All this in the interests of efficiency, also to save transportation expenses. Nature has a way of asserting herself, and the prophecy may be hazarded that the good old custom will in time creep back. But the energy shown by our southern neighbors in parting with their hallowed siesta might arouse some of us here in the United States to part with some of our spiritual siestas and give more continued time, study and energy to the imperative task of applying the teachings of our Faith to the situation during the war and after it. Summer schools are handicapped this year. Like siestas, vacation leisures are curtailed. All the more reason, then, to find time for energetic Catholic Action in the midst of our ordinary occupations. More study-club work, more serious reading will fill in the gaps left by restrictions on travel and motoring.

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CONGRATULATIONS are due to the Under-Secretary of State and his staff, assisted by members of Congress, for having launched a comprehensive survey in preparation for the momentous questions to be posed in the not too distant future—we hope. The idea seems to be to gather all the necessary information now, put it in a usable form, and place

it at the fingertips of those whose tremendous responsibility it will be to reorientate a nervous world suddenly thrown back into the vacuum of peaceful pursuits. Catholics have much to say about the four freedoms which are obviously the basic philosophy of this survey-panel headed by Sumner Welles. Let us say our message in no uncertain terms. It is our constructive responsibility, as patriotic citizens and as members of that wise, old and Divine Institution which has never ceased to champion even natural justice among all men. The recent sessions of the University of Virginia's Institute of Public Affairs have shown what fundamental difference of opinion now exists as to the post-war share government is to have in our national economy. What is the future of economic planning? How free do we really want free enterprise to be? What is this future international "control" already being bruited about? And on what principles will it rest? On such matters we need to speak out.

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STRICT curfew orders were carried out recently in one of our principal cities of the Eastern seaboard. A large park in the center of the city was combed by the police and all couples, service men and their girls, were ordered out pronto. Surprise was expressed by the press on the following day that the park contained so large a nocturnal population, surprise, also, that the considerable number of girls who were found under allegedly somewhat compromising circumstances were not of the traditionally more fragile variety, but were the children of good, decent, self-respecting families. Parents were alarmed at the sudden prevalence not of vice, in the form only too well known in time of war, but of a quite unexpected "promiscuity." Public discussion of this situation, much of it futile, some of it cynical, some sentimental, led to at least one practical observation. The need was seen of a much more far-reaching, thorough, effective organization of the local community in the interests of the young service men themselves, as well as of the young women at home. Had such organization been present, the interest of young female hearts in uniformed visitors could have found a considerably more normal and less perilous outlet than was provided by a blacked-out city park.

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VISITING a spot, Nieuw Amsterdam, that 278 years ago was a remote corner of her realm, Queen Wilhelmina of Holland regretted that the visit had to take place under the shadow of war. "Day by day," said the Queen at her reception, "the bitter struggle goes on, yet throughout all the misery and struggle shines the unconquerable spirit of my people in Holland and the Netherlands East Indies." Their "strong passive resistance" and their "firm, tenacious will, to persevere" would, she was confident, bring to them the hour of their liberation. How strong is their spiritual resistance, how determined is that will, is illustrated by the three items which are recounted among the religious comments upon the following page.

UNDER fire again from the Nazi-controlled paper *Volk en Vaderland* are the Dutch Bishops for their attitude on compulsory labor service in Holland. An N.C.W.C. release quotes a broadcaster who, in turn, cites from a pastoral letter. The pastoral letter was the cause of this latest attack. Speaking out fearlessly, the Bishops are reported to have said:

... in the compulsory labor service no place is reserved for religion, but, what is still worse, is that the so-called compulsory labor is under the influence of National Socialism. It, therefore, constitutes a grave threat to Christian religion and morals.

The puppet press has misconstrued this clear warning and pretends that it is an attack on conscription. The *Volk en Vaderland* alleges that the Bishops have instructed the young men of Holland to marry in order to escape conscription.

CATHOLIC journalism in conquered Holland is extinct. "I think you can safely say that it no longer exists," said Dr. Piet Kasteel, newly appointed Governor of the Dutch West Indies isle of Curaçao. Dr. Kasteel formerly wrote for *De Maasbode*, largest of Holland's Catholic newspapers. When in the bombing of Rotterdam, the buildings of that journal were destroyed, the editors continued their work in makeshift quarters, under German supervision. But the paper was banned when it dared to print the first pronouncement of the Dutch Hierarchy against the invader. The same has happened gradually to the other Catholic papers. Dr. Kasteel revealed also that the conquerors of Holland are levying taxes on Catholic educational institutions which they cannot possibly meet. In this the Doctor sees a systematic attempt to do away with Catholic education.

ONE Dutch newspaperman, Dr. Hein Hoeben, might well be considered a martyr for a free press as well as religion. Because of his position with the International Catholic Press Association at Breda, Dr. Hoeben was arrested soon after Holland was taken. He refused flatly to compromise with the enemy. After a year's imprisonment in Berlin he was sent to a concentration camp where more advanced methods of "persuasion" broke his body but not his spirit which continued staunch to the end. And Dr. Hoeben is typical of the widespread and unshakable Dutch resistance to Nazi inroads.

THE MACHINERY of war and the machinery of production necessary to win the war have called the farmers away from their plows in ever increasing numbers. In Australia, the situation has become so acute that the Federal government has under advisement legislation which would free rural workers from military service during the harvest time. The National Catholic Rural Movement, however, had not waited for governmental intervention. Already it had proposed two measures to meet this agrarian difficulty. The first calls for cooperative instead of individual harvesting, whereby all available manpower would be concentrated for maximum efficiency. The second suggests the inducting of new labor into country districts. Thus, boys of

thirteen years and over would be persuaded to take their vacations in the country to do farm work. They would be organized through the Catholic school system and strict regulations would safeguard their rights. August and September vacations will afford opportunity to try this plan.

FIVE HUNDRED and sixty-five clergymen, including 150 Catholic priests, recently urged that post-war planning be focused on the unemployment problem which will be one of the war's consequences. These Churchmen, from forty-four States, demand legislation which will guarantee jobs and full scale production after the war:

... when the war ends, widespread unemployment must not be allowed to return to curse our land, and to disillusion our citizens and our returning soldiers.

In plotting such prophylactic labor legislation all parties vitally concerned should have a vote; employers, employees, farmers and consumers. Such collaboration, according to Rt. Rev. Msgr. John A. Ryan, would be a concretion of Papal teachings on the social order.

THE ARCHDIOCESAN UNION of Holy Name societies in Chicago plans a spiritual mobilization of 1,500,000 Catholics of the Archdiocese in public prayer for victory on September 13. In his appeal to his subjects to join in the Holy Hour on that day, the Most Rev. Samuel A. Stritch, Archbishop of Chicago declared:

In eras of great strife men of Christian nations have always turned to God for salvation. There is a need today for placing prayer on its rightful throne in our lives. Our nation, which is essentially a Christian nation, is defending the principles of true Christianity among men.

The Holy Name Holy Hour on September 13 is to be a tremendous act of public worship offered up for American victory.

PARADOXICALLY and providentially enough, the war which has made travel so hazardous has rather stimulated than curtailed missionary endeavor. According to a report issued biennially by the national headquarters of the Catholic Students' Mission Crusade, there was a thirteen per cent increase, during the last two years, in the number of American priests, Brothers and Sisters who are doing full time missionary work. At present there are 2,693 preaching Christ in twenty foreign countries and territories; and 2,494 in the Home Missions.

WRITING to his clergy on the third centenary of the shrine of Kevelaer to which 500,000 pilgrims repair annually, Bishop Von Galen of Munster, reminded them that the pilgrimage started during the 'Thirty Years' War. The Bishop drew the obvious analogy saying that in our day, also,

there are periods of darkness and suffering when all earthly consolations leave us, blows of destiny of which we cannot understand the sense and value, which seem inexplicable and even oppressive to each human life.

He called for prayer, sacrifice and a generous spiritual revival as the solution to the worries which are vexing the world.

THE NATION AT WAR

WARNING the Vichy Government that otherwise the British might destroy the nine French warships interned at Alexandria, Egypt, President Roosevelt proposed that the vessels be sent either to a United States or neutral American port, or to French-owned Martinique. The Vichy Government rejected the proposals. . . . John C. Cullen, a twenty-one-year-old Coast Guardsman, was the individual who discovered the Nazi saboteurs landing from a submarine on Long Island, the Coast Guard revealed. Patrolling alone along the shore after midnight, Cullen detected four men on the beach. Pretending willingness to accept a bribe from them "to forget the whole thing," Cullen raced back to the Coast Guard station and reported his discovery. . . . Secretary Knox disclosed that the convoy system is now being used in the Caribbean as well as along the Atlantic coast. . . . The latest War Department release increased to 1,766 the number of American military men and civilians announced as captured by the Japanese. . . . The Navy Department's seventh casualty list of the war reported eleven Navy nurses missing. They were formerly stationed in the Manila Bay area. Forty-nine dead, seven wounded, 212 missing are included in this latest list. . . . Eighteen Allied merchantmen were sunk by submarines in the Caribbean and off the Atlantic Coast. Three vessels were destroyed in the Gulf of St. Lawrence. An unofficial estimate placed the number of merchant ships lost in American waters since our entry into the war at 373. . . . The Navy Department issued a further report on the Battle of Midway, disclosing that twelve out of the eighty-ship Japanese armada were sunk and eight or more damaged. Four Japanese aircraft carriers were sunk; three enemy battleships were damaged, one severely; two heavy cruisers were sunk, three others damaged, one or two severely; one light cruiser was damaged; three enemy destroyers were sunk, several others damaged; at least three transports were crippled, and two others sunk. 275 Japanese aircraft were destroyed. Approximately 4,800 Japanese were killed or drowned. As against this heavy loss to the Nipponese, the United States forces suffered relatively little injury, the United States carrier *Yorktown* being damaged and the destroyer *Hammann* sunk. Total United States personnel casualties were: ninety-two officers, 215 enlisted men. . . . Land-based and carrier-based planes of the Navy, Army and Marine Corps inflicted practically all of the damage on the Mikado's forces, the torpedo planes and dive bombers of the Navy and Marine Corps being particularly effective. . . . Since the war's beginning, the United States Navy has sunk fifty-one Japanese warships; probably sunk fourteen more; damaged fifty others; and, in addition, destroyed seven Japanese non-combatant vessels, probably sunk eight, damaged twenty-one. . . . The Navy lost twenty-two combatant ships, four non-combatant. It had nine warships damaged. Nine vessels were demolished to prevent capture by the enemy.

JOHN A. TOOMEY

WASHINGTON FRONT

IS Congress as bad as all that? It is the custom for most columnists to say that it is, as everybody knows. And the Congress—Senate and House—is hot under the collar about it. My esteemed colleague, Mr. Walter Lippmann, says Congress is pretty bad, but he puts the blame for that on the President. Mr. Roosevelt played politics with rubber, labor and prices, and the Congress merely followed his example. To me it is rather doubtful if the Congress will welcome that kind of a defense. On the other hand, an able defender of his order, Senator O'Mahoney, points out that if there is a war effort at all, this is due to the fact that the laws that made that possible were passed by Congress, and in pretty short order, with a minimum of fuss and fury. Moreover, every Senator and Representative knows (much better than we do) that there are among their ranks a goodly assortment of cranks, crackpots and just plain fools, and that these frequently get the headlines, for the newspapers are interested in what is out of the ordinary, not with the daily routine of hard work in committees, which is never "news." It was, after all, the ill-fated pension scheme and the X cards for gasoline, which gave Congress a bad name.

The fact is that Congress has done a magnificent job in supplying the Army and Navy with what they want in the way of legislation enabling them to get what they need quickly and in large quantities; and then, as so often happens, Congress spoiled it all by a typical display of election-year politics in certain vital fields.

But here, too, an explanation is in order. As I said last week, Congress in an election year is not really a free agent. That part of it, at least, which is up for re-election, and this includes all of the House, simply has to take orders. Most people imagine that these orders come from the lobbies, and in a sense that is true, but not in the sense that most people imagine. There are not very many members of Congress who will meekly submit to what some lobbyist tells him. That is not the way it works. The really well-conducted lobby—like labor or the farmers—does its real work back home. No Washington lobbyist's word is worth a cent unless his victim can be made to know that defying the lobby will not pay, in terms of votes lost in his constituency. Political writers have flattered the people by putting the blame on the wicked lobbies wooing weak Congressmen, when, as a matter of fact, as the lobbies know full well, it is back home, among the voters, that the dirty work is done.

So we may be sure that if Congress refuses to release the Treasury from the obligation of paying exorbitant prices for silver; or will not let Government sell commodities below parity prices; or won't put a ceiling on wages; or howls when rubber is conserved by rationing gasoline, then the blame lies with the folk back home, for the Congressman is only trying to please them, and only if he guesses wrong is he licked. So, voters, blame yourselves, not your representatives.

WILFRID PARSONS

THE UNITED STATES AND RUSSIA HAD A CENTURY OF FRIENDSHIP

CHARLES CALLAN TANSILL

RECENT relations between the United States and Russia clearly foreshadow a return to the old political intimacy that existed during most of the nineteenth century. From 1800 to 1898 there was a bond between the two nations that defied distance and dissimilarity of political institutions. As early as 1809, Tsar Alexander I looked with friendly eye upon the American commerce that brought the wealth of the world to his northern ports, and his quarrel with Napoleon stemmed straight from his refusal to apply the restrictions of the Navigation System to this American trade. In the design for international living that Alexander presented to the world in 1815 under the title of the "Holy Alliance," there was a place for the United States.

In the last few years, certain American historians have endeavored to convince their readers that the Monroe Doctrine was aimed at England rather than Russia and they have enlarged upon the fact that Alexander I always cherished a friendly feeling for the United States. Whether this be true or not, it is evident that an *entente cordiale* developed between Russia and the United States during the early decades of the nineteenth century. Throughout the Crimean War, American sentiment sided with Russia, much to the dismay of our British cousins. In the dark days of the American Civil War, while British and French statesmen waited for some favorable opportunity to recognize the South, Russia remained friendly.

During the month that just preceded the outbreak of the Spanish-American War, some of the European powers were so strongly anti-American that they were ready to exert collective pressure upon the United States in favor of peace. Russia steadily declined to join any combination that was hostile to the United States.

In 1898, the United States suddenly emerged as a world power, and the thunder of Dewey's guns at Manila Bay announced the fact that American desires would have to be consulted in any future schemes to extend political frontiers in any part of the globe. The British Government was quick to understand this fact, and it soon indicated its willingness to follow American leadership in preserving the integrity of the Chinese Empire and in keeping the door of commerce as wide open as possible in the Orient. Secretary Hay immediately swallowed this British bait, and America assumed a role that led straight to serious friction with Russia. After 1900, the old friendship dissolved.

This British inclination toward the United States and Japan was dictated largely by changing factors in world politics. Until the turn of the twentieth century, British fleets controlled the seven seas without any threat from competing powers. But the easy American victory over Spanish sea power indicated that in the waters of the Western Hemisphere the American navy was in control of the situation, and Great Britain quietly accepted that fact. The rise of Japanese sea power meant the end of British dominance in the Far East. But instead of fighting with these two powers, Great Britain joined hands with them.

During the early months of the Russo-Japanese War, American sentiment was strongly pro-Japanese, but the continued victories of the Japanese armies gave rise to certain fears as to the future of the Philippines. President Theodore Roosevelt endeavored to protect American interests by negotiating the Taft-Katsura Agreement, and by encouraging the Japanese Government to look to North China and Korea for expansion.

As a counterpoise to the growing strength of Japan in the Far East, the American Government might have renewed its old friendship with Russia, but a new factor had entered the equation of Russo-American relations. A large Jewish population had fled the terrors of Russian persecutions, and had found refuge in the United States. American sympathies with these refugees led to coolness between Russia and the United States, and finally, in December, 1911, President Taft sent a formal notice to the Russian Government informing it that the old treaty relations that had existed since 1832 would terminate on January 1, 1913.

In the meantime, the attitude of the British Government toward Russia had changed from one of hostility to one of active friendship. Japan, caught in this current of conciliation, concluded a treaty with Russia in July, 1907, and Great Britain, faced with the threat of the growing naval power of Germany, was willing to view with equanimity the fact of Russo-Japanese dominance in the Far East.

Japan and Russia stood together in 1910 against all attempts of the American Government to extend some form of international administration over the railroads of Manchuria. Six years later, they signed another treaty in which their control over North China was clearly outlined, and the United States was the power at which this treaty was principally aimed. But in March, 1917, the

Romanoff dynasty in Russia was easily overthrown, and a provisional government, friendly to the United States, was installed. Within a few hours after this news had been cabled to Washington, the Wilson Administration extended recognition to this new Government in Russia.

Strengthened by a large loan from the United States and by the good will of the Allied and Associated Powers, the Provisional Government in Russia continued, for a few months, to run a feeble course. Bitterly assailed by Communistic agitators, who unceasingly worked for a proletarian revolution, the new Government attempted the impossible task of keeping Russia in the war. President Wilson tried to help the situation by refurbishing the old political labels that the statesmen of the Allied Powers had effectively used to excite the interest of their own countrymen, but the populace of Russia preferred the Bolshevik prescription of Peace, Bread and Land. In November, 1917, the Provisional Government was overthrown, and Lenin and Trotsky were given their unique opportunity to found a Communistic state upon the dubious foundations of blood, sweat, tears, irreligion and the denial of decency and democracy in the social, economic and political life in Russia.

Appalled by the situation in Russia, the Department of State did not recognize the Bolshevik Government with the same alacrity that it had shown in its action toward the Government of Prince Lvoff. But something would have to be done about these Bolsheviks who had published a series of secret treaties concluded by the Allied Powers, the terms of which seemed to show that they were fighting for aggrandisement and not for democracy. In desperation, the Allied statesmen turned to President Wilson, who issued on January 8, 1918 his famous program of the Fourteen Points. It was an idealistic plan for a new world order, and it was formulated with just the right amount of fervor to appeal to the overwrought nerves of a war-weary world. It constituted a blue-print for a greener world that would emerge from the ruins of the old.

But time was soon to show that the Russian portion of this blue-print was not taken seriously by the Allied statesmen. At the Paris Peace Conference, the Bolshevik Government was denied a hearing, and no attempt was made to adjust the difficulties between the warring factions in Russia. William C. Bullitt was sent on a secret mission to Russia, and he returned to Paris with a proposal to recognize the Bolshevik Government.

It is apparent that these negotiations during the Paris Peace Conference represent one of the great might-have-beens in world history. The Bolsheviks had been in power a little more than a year, and their position was not yet securely established. If the contending factions in Russia had been given a fair hearing, the public opinion of the world could have been focused upon a solution that might have seriously challenged Bolshevik supremacy.

Thanks to Lloyd George and other Allied statesmen, the solution for Russia was sought in armed intervention rather than in open discussion. A triple offensive led by Generals Denikin and Yudenitch,

and by Admiral Kolchak, swept to the gates of Moscow and St. Petersburg, but the tide finally receded, and the Bolsheviks were stronger than ever. In Siberia, the Allied Powers sponsored a Japanese invasion that would have left the Maritime Provinces in Japanese hands had it not been for General Graves and his 7,000 American troops.

The result of this armed activity was to strengthen the position of the Bolshevik Government. But this fact did not change the attitude of the Department of State with reference to recognition. The Bolsheviks had repudiated all the financial obligations of previous Russian Governments to other powers, and they were endeavoring, by means of Communistic propaganda, to instigate a world-wide proletarian revolution. President Harding believed that international good faith forbade "any sort of sanction of the Bolshevik policy," and this view was shared by Presidents Coolidge and Hoover.

It is also true that the stark brutalities of the Bolshevik regime in Russia were deeply shocking to many Americans. Not only did the Bolshevik Government deny to its citizens many of the rights that Americans consider as fundamental to a decent, well-ordered existence, but the callous cruelty that attended the execution of many of the agrarian programs was so far-reaching in its effect that Russia was regarded as outside the pale of civilized governments.

However, in September, 1931, Japan began to run berserk over the stage of North China. Treaty restrictions were of little use in restraining this tide of Japanese conquest.

Looking at the situation from the viewpoint of world politics, the Roosevelt Administration, on November 16, 1933, recognized the Bolshevik Government in Russia. Russia could serve as a bulwark against Japanese expansion in China, and she could help restore the old balance of power in the Far East. Recognition was unrelated to any American acceptance of the Bolshevik program in Russia; it merely meant that the Department of State had finally recognized the fact that, whether we liked it or not, Russia had become an important factor in the equation of international politics.

When the Nazi Government in Germany began to pursue its policy of violence and outrage against neighbor nations, many Americans looked toward Russia as a possible ally in the war that was inevitable if German aggression were to be checked. The pact between Stalin and Hitler in the period just prior to the outbreak of the present World War, seemed to give the lie to these hopes, but conflict with Russia was one of the principal items in Hitler's agenda. Since June, 1941, Russia has drawn perceptibly closer to the United States, and the recent Molotoff Agreement confirms this growing accord. There is little doubt that the success of the struggle against the Axis Powers depends largely upon the fighting qualities of the Russian armies. There is also little doubt that this union of effort between Russia and the United States will help restore the old political intimacy of the nineteenth century. This is bound to present to the postwar world an immense problem in international control.

A CATHOLIC DEVOTION WINS RADIO ACCLAIM

JOHN W. MAGAN

VARIETY is the spice of most enterprises but for the radio business it seems to have become the main item on the bill of fare. Excessive competition and an insatiable urge for originality are the results. Take "Boogie-Woogie," "Jitter-Bug" and "Jam" for example. Although the conservative listener might be tempted to conclude that they are importations of African tribal music, the truth is that they are brain coinages of orchestrators whose *pugna pro vita* compels them to display originality.

Had Guy Lombardo not used saxophones to turn out what he thought was the "sweetest music this side of Heaven," Fred Waring might be using them now in place of his harmonious glee club. But since the one has already used the style there is no possibility of the other even thinking of following suit.

The competition is no less severe in religious broadcasts. The radio preacher hoping for an audience has to have a color all his own. The priest, no less than the comedian or the baton twirler, must have something new to offer the American public if he hopes to be successful on the radio. And it is something new which Father Eugene P. Murphy, S.J., has when he sends his "Sacred Heart Program" over the ether.

Not that the League of the Sacred Heart can be called novel—as a matter of fact ninety-seven candles burned on its last birthday cake—but a daily dart of inspiration from the Heart of Christ is something to which this country has not been long accustomed. It is just this which the program is giving to weary and heavily burdened Americans of every creed. Sixty powerful stations have seen the value of the broadcasts and are now helping in the work of making the Sacred Heart known and loved.

Two hundred and ninety-eight broadcasts are made each week, the vast majority of stations carrying it as a regular week-day feature, while the rest have it scheduled on one or more days out of the seven. In all, thirty-one States, besides three foreign territories, are receiving these messages of the Sacred Heart. More important than such figures, however, is the estimate of daily listeners to the Sacred Heart Program. Reliable computation sets the number at 7,500,000, equivalent to the entire population of New York City.

Mail returns prove that this audience is composed of men and women from every walk in life. A Catholic mother writes: "Our entire family listens every morning. We have the program tuned on during breakfast." A non-Catholic child confides: "Mother and I appreciate beyond words the inspiring message which you broadcast daily." From the farmer's wife comes the word: "It helps us live with our problems" and from the doctor, a message

of appreciation for giving such comfort to his patients. Miners and monsignors, soldiers and salesmen, men employed in the professions and the professionally unemployed, are all numbered in the vast audience to which the Program appeals.

Nor should such universality be wondered at. It is of the very nature of the devotion to the Sacred Heart that it should reach out to all men alike. In planning the program, therefore, Father Murphy, the National Director, considers all groups.

After a short organ interlude and the theme song by the choir, there are the introductory announcements and the reading of petitions and thanksgivings. The Morning Offering and the Prayer for the Dying are then recited and, in due season, special novena prayers. After the singing of a popular hymn by the choir or soloist, a priest of the staff speaks informally on some "Thought for the Day." The program is concluded with the recitation of the *Angelus* and a final organ postlude. The whole thing takes only fifteen minutes but that brief time is packed with spirituality and inspiration. It is designed to give Americans a plan of life and to make the Heart of God serve as the pivot around which that life centers.

That it is achieving what it intends to is proven by the bulk of mail which Father Murphy finds on his desk each morning as he returns to his office after the program in the studio. Read this letter from a Western station manager:

We found this program to fit in completely with our policy of giving listeners what they want. It seems to start the day right for them as well as for the staff. The response was instantaneous. We received a large amount of mail, personal visits and telephone calls thanking us for taking on this program. We sincerely believe that the Sacred Heart Program fills a very definite need for a radio day. It is designed and produced as near perfection as radio stations find programs to be.

And from a non-Catholic comes this response:

I was surprised to learn there was such a program on the air that a man could use in his everyday life and from which he could derive so much good. I would rather miss my breakfast than your broadcast.

In twelve months' time the popularity of the enterprise has gone beyond national limits, but it would be false to think that it has had a mushroom-like growth or that its success has not been paid for with proportionate effort. The rapid-fire expansion of the past year can be directly attributed to twenty years of planning and experimentation.

Back in the days of dry-cells and crystal sets WEW was striving to get along on a hand-to-mouth basis. It was the first radio station west of the Mississippi and one of the pioneer establishments in the country. Operated as it was by Saint Louis University, it is not strange that it should have had religious programs from the beginning. On October 16, 1923, the station began broadcasting *The Question Box* which was probably the first regular Catholic program on the air. Nine years later at the request of the blind war veterans at Jefferson Barracks, Mo., this program was billed for daily presentation and its content made to include prayers, hymns and selections read from some suitable

spiritual book. But during all these years the station was small and without proper financial aid. It was difficult, therefore, to develop programs or to secure brilliant talent. But those in charge did their level best until 1938, when their endurance was rewarded with completely new equipment, studios and program sponsors. This meant a new start for "The Days's Dedication," as the morning program was now called.

Father Murphy, seeing the possibilities which were present, undertook the task of managing the broadcasts. Aided by a group of Jesuit Scholastics, he set about giving an entirely new spirit and motivation to the program. This was in January, 1939. By the time June had come the new venture showed every sign of being a success. At the end of the first year 10,000 persons had enrolled themselves in the station's register of the League of the Sacred Heart.

But soon Father Murphy learned that not every station manager was as interested in the Sacred Heart as were those who prepared the daily WEW broadcasts. For a time it seemed impossible to expand the program. The audience about Missouri was growing constantly but the millions of people beyond the station's reach knew nothing of this new radio devotion. After more than a year of unsuccessful effort at expansion a break was made in Pittsfield, Mass., over a thousand miles from the program's point of origin. This first success was followed by another, then a third. Since then new stations have opened up at the rate of nearly one a week. Managers now seek the program unsolicited. Future expansion seems limited only by the number of stations in the country.

Before another year is out Father Murphy and his staff hope to be able to reach every section of the United States. To do this they have set as their goal 112 station outlets. Present indications are that they will pass their mark.

As the Divine Love is not limited to national boundaries, the directors of the Sacred Heart Program see no reason for keeping their expansion within this country. Already they have stations in Alaska, British Columbia and Puerto Rico, these latter receiving the transcriptions in Spanish. Moreover, a Polish broadcast carries the program to many of Chicago's foreign-born Catholics. Preparations are now being made to expand to the Canadian Maritime Provinces and to South America.

Tangible results from a spiritual enterprise are not always easy to ascertain but in this case several noticeable things can be pointed out. Apart from the consolation which the broadcasts bring to millions of daily listeners and the fact that they have introduced many souls to the Church, they have been most potent in stirring new interest in old Catholic practices. Devotions such as the Nine First Fridays, the Holy Hour and the Dedication of Families are now being taught in a new way and carried out with a new relish. In a word, the Sacred Heart Program is a strong ally of those countless priests and nuns and lay apostles whose chief aim in life is to enkindle the fire which Christ came to cast on earth.

ACCELERATED PROGRAM IN MEDICAL TRAINING

DANIEL M. O'CONNELL

TEN thousand medical doctors have gone into military service; 16,000 more are needed for our geometrically multiplying Army and Navy. Can the country produce that number? The affirmative answer seems as easy as asking the question until we reflect that no other need of our armed forces takes seven years in the making: two years of pre-medical schooling, four of medical training and a year of practical experience as an intern in a hospital. Meanwhile the medical needs of the civilian population continue. To streamline the course, to get ahead of scheduled production is being done with war industry and even with the military training of armed forces, but the old Roman adage of hastening slowly holds of the making of a doctor, even in wartime.

Nor need we fear that such speed and prudence will not be rightly blended. We have the loyal pledge of the country's medical profession that sorely needed and efficiently trained doctors for the duration are to be multiplied. Of the three leading organizations dealing with the problem, each gives assurance that no quacks will be foisted on the nation.

The American Medical Association is the best known of these three, through its standardizing process which, in general, has been progressive. Its Council on Medical Education and Hospitals "stands ready to make necessary inspections (of medical schools) whenever in its judgment such inspections are required to maintain the present high standards of medical education." And it thinks that, due to the proposed accelerated program, "financial assistance for needy medical students is best provided through scholarships or loans."

Similarly, the Association of American Medical Colleges insists that the "eligibility requirements for admission (to medical schools) be not lowered from the present minimum standards set by it." These two groups propose an accelerated program, but each State Medical Board decides if such training is sufficient. Fortunately their Federation, the third of the above group, endorsed the "proposed accelerated course of medical education and recommend it in principle as a war emergency measure . . . to the licensing authorities of the several states."

Now it will be possible with academic blessing to finish the four years' training of a medical college in thirty-six months of school. The results as to quantity will relieve, at least, the heaviest demands ever made on the American medical profession. As to quality? With the above assurances we must hope too for efficiency, as precious lives and essential health for patients are to be placed in

these new doctors' hands. Then, too, the resulting guidance from this experiment will be needed sorely in the re-shaping of medical and, in fact, all American education after the war.

In regard to the four years in the colleges of medicine, some think that the practical value of the course could be had in three years, at least for the ordinary practitioner. Lastly, and for the whole of American education, very many thoughtful critics are agreed that the eight years of grammar schools should be accelerated into six, and the two years of pre-medical subjects compressed into ten months. This whole problem of time will challenge the wisdom and courage of the nation in its post-war construction of education.

Meanwhile, what of the present problem of securing sufficient and capable doctors of medicine for the duration of the war? Fortunately much light is thrown on the question by the State Board number of the *Journal of the American Medical Association*, published May 9, 1942. First, we learn that financial help for students is to be had, when required. For this serious efforts are being made, and with success, by private agencies, notably the W. K. Kellogg Foundation. It has allotted \$10,000 to each of 150 "approved" medical schools to finance needy medical students, all the more handicapped, since they will have no opportunity to earn money during vacations. Recent interpretations make it possible for the Government to induct these young candidates for an M.D. into the armed forces as second lieutenants with compensation. Thus they could march through their medical studies on a full stomach.

Further, practically all our medical schools have adopted the accelerated program of three years or thirty-six months, as recommended by the three National Medical Associations mentioned above. Thus a graduation class will be had every nine months. In 1941, our various State Boards of Medical Examiners issued licentiates, which represented 5,681 additions to the medical profession. Over a period of two years in this accelerated program, there should materialize approximately 8,000 such licenses yearly.

And the year of internship in an approved hospital? After an accelerated course, such experience would seem all the more required. No doubt, then, if possible, it will be had, but our enormously increasing armed forces may present the greater need of doctors without internship. In that case, practical equivalents would be forced upon the accelerated course of our medical schools.

Shortages and rationings in practically every line, human and material, follow in the wake of modern warfare. They are accepted in the spirit of loyalty and sacrifice. They also force us to examine closely any unnecessary waste, especially human. The medical profession in the United States faces such a challenge. It shows a sadly disproportionate number of graduates who fail to pass the examination in our States as administered by the respective State boards. After a long technical training for their chosen profession, they are still in the category of laymen.

The details are readily understood by an examination of the statistics now available for 1941. These show that 7,511 candidates appeared before the various State Boards of Medical Examiners and that 1,481 failed—19.7 per cent. Of these latter, 1,018, or 59.6 per cent of the total, received their medical training in foreign countries, excluding Canada, whose approved medical schools are listed separately.

These "foreign" failures, to use a concise term, are problem number one in our critical medical need. Had they passed, they could be at least an invaluable reserve to our native supply of doctors, most of whom, under forty-five years of age, may soon be called to military service.

Another militarily and educationally significant group of distressing failures is from medical schools which are "unapproved" by the above-mentioned private organization for standardizing the training of doctors, the American Medical Association. Of course, these schools are "approved" by the different States in which they are located, as graduates are allowed to take the States' examinations. While these schools number only thirteen, in 1941 they presented 422 candidates before medical examining boards with the following disconcerting results: 228 passed and 194, or 46 per cent, failed.

If this large percentage of failure was unusual for these unapproved schools of medicine, extenuating circumstances could be sought, but unfortunately it is a matter of yearly occurrence. For 1940, it was 40 per cent; for 1939, 42 per cent. During the same three-year period, the approved medical schools had an average failure of only 5 per cent.

As a matter of record for States' Rights, at least in times of peace, it should be noted that only six States granted licenses to graduates of unapproved schools during 1941. In justice to the unapproved schools themselves, it should be said that they are not "diploma mills." The various States have eliminated that racket in medical education. It is lack of money to provide proper training that makes these schools unapproved. However, their record before licensing boards over a period of years indicates the disqualifying mark for these institutions is based on reality. In wartime, could not the needed financial subsidy for them be had?

Meanwhile, as a war measure, may a layman suggest that the failures from the foreign group and from the unapproved schools be allowed to attend needed classes in medical schools under the personal care of an instructor, assigned by the dean? I can picture the consequent added burden on the faculty of an accelerated medical college. But we are salvaging rubber and rationing sugar and gasoline; we are buying war bonds and stamps till it hurts. Failures before our medical licensing boards are a greater challenge, because they are human salvage, badly needed by the nation. With patience and patriotic sacrifice on the part of the medical profession in school or out of it, many of these failures with diligence on their part could pass the rigorous examinations properly required.

The human gain at stake is worth the trying, especially now.

NEUTRAL PORTUGAL FEELS TUG OF WAR

MAURICE FELDMAN

DURING a conversation with a Portuguese diplomat some days ago, he told me that his Government is firm in its adherence to the official declaration it had issued on September 2, 1939, which document has the following passages:

In spite of the tireless efforts of eminent Heads of Government and of the direct intervention of the Heads of many countries, it has not been possible to preserve peace, and Europe again plunges into a terrible catastrophe. Though the theatre of war is far removed, the fact that some of the most powerful countries of our continent—friendly countries and one of them our own ally (Great Britain)—are about to meet in war, is enough to invest the present situation with particular significance, and the gravest consequences are to be expected from it; not only is it impossible to remain detached in feeling but also to avoid the most serious repercussions, affecting the lives of all peoples.

Fortunately, the obligations of our Alliance with Britain (which we cannot fail to confirm at so grave a juncture) do not compel us to abandon our position of neutrality in this emergency.

A Portuguese journalist who recently has had an interview with the Prime Minister, Dr. Oliveira Salazar, also confirms that nothing has been changed in the mentality of the Portuguese Government ever since the declaration had been issued, and that Portugal at any moment is ready to comply with her duties which result from her pact of alliance with England just as she did in the first World War. In that private conversation, Doctor Salazar is said to have again declared essential, for the Portuguese foreign policy, the following important items:

1. To keep free of internal conflicts in Europe;
2. Unshakable fidelity to the alliance with Britain;
3. Close friendship with Brazil;
4. Maintenance of cordial relations with Spain, based on the recognition of the incontestable fact of dual rule in the Peninsula.

Great Britain, however, up to now has not demanded of Portugal to abandon neutrality and to meet her liabilities. The situation would, of course, change thoroughly at the moment Germany should try to attack Gibraltar through Spain. In that case the neutrality of Portugal would not be found essential by Germany, and the Portuguese Government would appeal to Great Britain and the United States for military assistance. She would ask the protection of the Azores and other colonial properties by Great Britain and the United States.

Doctor Salazar and the members of the Portuguese Government are endeavoring to keep Portugal neutral as long as possible. It is an open secret that Germany is doing all she can to influence Portugal. Very well the German Government

knows that the influence of Doctor Salazar on Franco is still immensely great and that much yarn is spun between Portugal and the cabinet of Vargas. Therefore Germany has rallied all her propagandistic and diplomatic forces to bring Portugal to her side. A Portugal that would be friendly to the Nazis would be, of course, the ideal of Ribbentrop and Hitler, since it would be ready to serve as a springboard for their intentions in Africa, in the Atlantic and in South America.

My Portuguese friend, whose close personal relations to Doctor Salazar are the guarantee for the absolute reliability of his report, explains the German propagandistic methods as follows:

Before all, the Portuguese people are persuaded to believe that the United Nations' fight for defense is in vain. The new master of the world is Germany. Therefore it would be ridiculous to treat seriously the pact of alliance with Britain, and therewith to stand at the side of the loser. Portugal should come to her senses soon and go with the winner.

That propaganda, however, does not impress the masses. The overwhelming majority of the Portuguese people are convinced that it is the United States that has the power and the resources to decide this war.

But there are pessimists even in Portugal. They are a few bankers and exporters who for a considerable time have made great business with Germany, exporting and importing and handling financial transactions; also with Italy. They, naturally enough, are the appeasers. These circles declare that the economy of Portugal could not stand "an endangering of Portugal's neutrality." They say Doctor Salazar has given in to that tiny minority which counts on the power of Germany but which has hardly any followers among the Portuguese people.

My informant writes on that matter and I quote this letter:

I am sorry to say that it is true that my country is swarming with Nazi agents. 1,260 persons are known to the Lisbon police to be active for the Nazis. Among these 1,260, part are Portuguese, the rest of them are Germans. Of the latter many are naturalized Portuguese who never had given up their German citizenship, and suddenly have turned out to be Nazi agents. Furthermore there are hundreds of so-called economy experts who at one time appear in Portugal, at another time in Spain. Official Gestapo agents have even settled down in our Ministry of the Interior. The government dare not oust them being afraid of complications with Germany that could arise.

Doctor Salazar is a very decent and honest character whose endeavour it is to keep up neutrality for Portugal. It is true though, his tactics of negotiation resemble too much those of Doctor Schuschnigg's. If even there is no comparing our situation with that of former Austria, on the other hand, it must not be forgotten that already we have reached the limits of our concessions. The Portuguese people are absolutely anti-Nazi and pro-British. Their hopes, however, are based not on Britain only but strongly, as well, on the United States.

It is encouraging to learn from these authentic sources that if Portugal's space on the map, as one of the few remaining neutral spots in the world, were to be shaded according to the nation's sympathies it would not be the black shading of "favoring the Axis."

SYNTHETIC RUBBER IS COMING BUT KEEP YOUR FINGERS CROSSED

BENJAMIN L. MASSE

NOT many years ago, at the height of our opulence, we banished the horse and buggy from our streets; we tore up trolley tracks to make room for buses; we relegated bicycles to children; and we pretty much gave up walking—except on golf courses—as a civilized mode of locomotion. We became a nation on wheels, rubber wheels. And now, alas, there is no more rubber for the wheels, for the 150,000,000 wheels on our 30,000,000 privately owned automobiles.

Such would seem to be the resigned verdict of the country after the indifferent success of the recent nation-wide campaign to collect scrap rubber. A more amazing domestic development has yet to come out of the present war.

On that peaceful Sunday in early December when the Japanese struck treacherously at Pearl Harbor, we had a stockpile of 700,000 tons of raw rubber, practically all of which had been imported from Malaya and the Dutch East Indies. A few months later the surprising Nipponese were astride the Strait of Singapore and had gobbled up the Dutch East Indies. By these conquests, they came into possession of ninety per cent of the world's available supply of raw rubber. Almost overnight, we and our Allies, the British and the Dutch, had become, as far as rubber is concerned, "have not" nations. The Dutch, of course, had no stockpile whatever, since their whole Empire was in the hands of the enemy; and the British, surprisingly enough, were caught with much smaller stocks than we possessed. Official Washington had a fearful headache.

We had, as I said above, 700,000 tons, but our normal peace-time requirements were 600,000 tons of natural rubber a year, plus about 300,000 tons of scrap. Now we had to supply an air force and a modern, mechanized army. We had to meet at least the minimum needs of our Allies. We had contracted to send small supplies to Latin America. And we had to keep a large number of civilian cars in running order if our whole productive economy was not to be drastically upset.

Experts in Government agencies shook puzzled heads. They figured out that there were a million tons of rubber in the tires on our automobiles, but most of this potential supply was not available for war purposes, certainly not immediately available. Then, too, the nation's backyards and attics and junk-heaps held thousands of tons of reclaimable rubber, but this was mostly uncollected, and even

when collected would not solve the problem. They turned to synthetic rubber with new and desperate intensity, but what they discovered there contained no balm for their harassed spirits.

As early as the summer of 1940, the advisory commission to the Council of National Defense had shown an interest in the possibilities of synthetic rubber. This interest, unfortunately, never got far beyond the correspondence stage. Jesse Jones and the Reconstruction Finance Corporation took up the problem, but we see readily enough now that they, or whoever was making the decisions at the time, set their sights much too low. After all, we were not at war and a Japanese conquest of the Southwest Pacific seemed, at the time, fantastic. The Office of Production Management stepped into the picture, but whatever it did to spur rubber production was nullified by its tardiness in stopping the manufacture of automobiles. Came, finally, Donald Nelson and the War Production Board; and it is no secret that, despite the progress they have made, the problem is still far from being solved.

While all this was going on, the Senate Committee investigating national defense decided to take a good look at the bottleneck in the rubber program. After several months of study, during which a long procession of expert witnesses filed in and out of the hearings, Senator Harry Truman, of Missouri, chairman of the Committee, presented a scathing report to the Senate. For days it was front-page copy in the nation's press, and echoes from it can still be heard.

Among other things, the Committee found that there had been an inordinate delay in formulating a synthetic rubber program; that as late as 1941 the automobile industry had engaged in an "orgy of rubber consumption"; that British and Dutch Far-Eastern rubber interests, controlling ninety-seven per cent of the world's crude rubber supply, had objected to relaxing our quota for fear that we might use our excess stocks to control prices; that the development of one type of synthetic rubber had been hampered in this country by a patent agreement between the Standard Oil Company of New Jersey and the giant German chemical trust, *I. G. Farbenindustrie*.

The report, which appeared toward the end of May, 1942, concluded on a pessimistic note. It saw no reason to hope that the average motorist would be able to buy a new tire for at least three years. Our whole reliance, it explained, must now be

placed on synthetic rubber, and there was no assurance that the program now under way was the right one, or would prove workable.

Since the publication of the Truman Committee report, however, a great deal of activity has taken place, and the general situation today is probably a little more hopeful than it was last Spring. It is a good idea, though, to keep your fingers crossed for a while yet. As far as this country is concerned, synthetic rubber is barely out of the experimental stage, and anything may happen. But here is the picture at present, as nearly as this writer can make it out.

As far as natural rubber goes, the outlook is hopeless. A few rubber-producing areas are still available to the United Nations—Ceylon, parts of Africa, Brazil and other Latin-American countries—but the yield from these regions is at present very small and cannot be greatly increased in the near future. If we get 100,000 tons from all these sources, we shall be lucky.

In addition to rubber trees, many plants produce a liquid that can be converted into rubber. Scientists claim that there are 1,400 such plants, but only two, guayule and a Russian dandelion called kaksagyz, have been given serious consideration, and neither of these holds out much hope.

That leaves synthetic rubber as our chief source of supply, as the Truman Committee rightly concluded two months ago.

The chief brands of synthetic rubber are Buna-S and Buna-N, both German developments; butyl, a Standard Oil product; neoprene, which belongs to Dupont; and thiokol, a process owned by the Dow Chemical Company. Of these types, only Buna-S and butyl can be used for tires and inner tubes. The others are specialty rubbers, and are very expensive.

The basis for Buna-S is a substance called butadiene which can be produced from such diverse materials as petroleum and alcohol. (Germany uses coal and limestone.) Until recent months, most of the research into the production of butadiene has been conducted by the petroleum industry, for quite understandable reasons. For every dollar spent for rubber, it has been estimated, the motorist spends fifteen or twenty dollars on oil or gasoline. At any rate, Standard Oil, which had a jump on the field through its patent arrangement with I. G. Farben, seems to have developed the most promising process of deriving butadiene from petroleum; although this claim has been contested recently, in full-page advertisements, by the Houdry Corporation.

Butyl seems to hold more promise for future development than Buna-S. It requires only a little butadiene, which is difficult and expensive to produce, and a great deal of isobutylene, another petroleum by-product, which is easy and cheap to produce. So far, however, tires made of butyl have not stood up well and there is no time to wait for the process to be perfected. Under a contract with the Government, Standard Oil is producing a relatively small amount of butyl, but the main reliance for synthetic rubber has been placed on Buna-S. All told, the Rubber Reserve Corporation, a sub-

sidary of the R.F.C., has allotted \$650,000,000 for the construction of new plants. These plants will have a capacity of 800,000 tons of synthetic rubber, of which 700,000 tons will be Buna-S. The remaining 100,000 tons will be divided between butyl and neoprene.

Right now the main interest in the rubber set-up is the challenge of the Farm Bloc to what it calls the monopoly of the oil interests. Butadiene, we have seen, can be produced from alcohol, and alcohol can be distilled from a number of farm products, chiefly corn, rye, potatoes and sugar cane. Germany is said to have 36,000 plants making rubber from potatoes and rye, and Poland depended almost exclusively on this source for its supply of synthetic rubber. One witness before the agricultural sub-committee in the Senate testified that synthetic rubber could be made from farm products at five cents a pound. He asserted, furthermore, that not more than 50,000 tons of rubber had ever been made from petroleum products, whereas 500,000 tons had already been produced from alcohol distilled from grain.

Pushing their case aggressively, farm interests have succeeded in persuading the W.P.B. to divert 200,000 tons of rubber from oil to alcohol, although Vice President Wallace wrote recently that, at present prices, rubber made from alcohol would cost forty cents a pound—ten cents more than rubber made from oil. The fight, however, still goes on and from time to time charges are made that dollar-a-year men from the oil companies dominate the rubber policy of the W.P.B. Mr. Nelson has taken the position that it is too late now for changes, and that critical materials, chiefly copper, cannot be diverted to the construction of new plants. And there, for the nonce, the matter stands.

According to Arthur Newhall, W.P.B. rubber coordinator, we shall produce 30,000 tons of synthetic this year. In 1943, with many of the new plants in operation, this figure will be stepped up to 300,400 tons. And a year later, when the program ought to be going full blast, we shall produce 800,000 tons. The other day, Jesse Jones, testifying before a Senate Committee, gave substantially the same figures.

How much of this rubber will be available for ordinary civilian driving is a moot question. The needs of our armed forces are a military secret, and no one knows how much rubber we shall have to send to our Allies. If the rubber program develops beyond expectations and the actual capacity of the new plants exceeds present estimates, there would seem to be some tiny hope for the average motorist. But do not count on it.

Meanwhile, Elmer Davis, head of the Office of War Information, might well investigate the facts and dissipate the confusion that has surrounded the rubber program from the beginning, and still surrounds it. There are rumors that nationwide gas rationing will soon be imposed, that tires will be requisitioned by the Government, and automobiles, too. The people are willing to make these sacrifices, but they want to make sure that the sacrifices are necessary, and not the result of another blunder in Washington.

COMMUNISM AND THE WAR

TWO recent events, the release of Earl Browder from the Federal penitentiary at Atlanta and Attorney General Biddle's order deporting Harry Bridges, have stirred into bright flame the slumbering embers of American opposition to Communism, evoking again misgivings over the grim necessity that has made our country and the Soviet Union companions in arms. A restatement of the situation seems opportune, and even necessary.

1. The United States and the Soviet Union have a common enemy. This circumstance was not the choice of either country. So true is this that, had Hitler not attacked Russia on June 22, 1942, it is almost certain that the pact signed by the Nazis and Communists in August, 1939, and which was the signal for letting the Nazi hordes loose on Poland, would probably still be in force. Our position might well be, apart from the niceties of legal terminology, almost the opposite of what it is now. Russia would be supplying Hitler with petroleum and foodstuffs and giving him, by her neutrality, a blank check to carry on war in the West against the United States, Britain and their allies. Not to recognize the chance nature of our joint effort against the Nazis is unrealistic, and can lead only to misunderstanding and recrimination later on.

2. The Soviet Union has been, however, unjustly attacked by Germany. Whatever be the nature of the present regime in Russia, that country does not lose all its natural rights, one of which is the right to repel an unjust aggressor. This right is even clearer if a distinction is made between the Russian Government and the Russian people. *They* have the right, surely, to defend their homes, their lives, their country against the Nazis. Hence, there should be no scruple about American aid to Russia, or about cooperation with the Soviet in the defeat of our common enemy.

3. This does not involve, though, any approval of the Soviet regime, or much less of American Communism. This Review stands unalterably opposed to atheistic Communism, for the same reason that it is opposed to atheistic Nazism. Both systems are enemies alike of God and man. They are both, as a consequence, enemies of those rights and liberties which are our sacred American heritage. Without in any way detracting from the magnificent stand of the Russian armies and people against Hitler, with every intention, too, of supporting them in their struggle, we shall continue, nevertheless, to fight against the spread of Communism in the United States, as we would fight against any plague.

Our position in this matter, apart from the motives involved, was expressed perfectly in a recent issue of the *Guild Reporter*, organ of the American Newspaper Guild, C.I.O.

American Communists should line up in the rear rank, hang their heads and shut their mouths while the United Nations get along with this war side by side with the heroic people of Russia.

That is well and succinctly said. There is no need to add anything to it.

EDITOR

SMALL FARMS WIN

MANY a sigh of relief will be heaved at the news of the breaking of the farm deadlock in Congress. After a two-month stubborn resistance on the part of the farm-bloc Congressmen, the House finally agreed on July 15 to go along with the Senate in allowing the Agriculture Department to sell Government owned surplus wheat for feeding purposes below parity price, thereby converting it into meat, eggs and milk.

Relief will be felt for many reasons. Obviously and most directly, that a prolonged disagreement comes to an end, with its concomitants of distrust and perplexity in time of war. Congress, by its own action, has removed a considerable source of popular criticism.

Even a deadlock, however, is better than a yielding of principle; but in this instance the weight of principle has been definitely upon the side of the advocates of a retreat from the entrenched fortress of high parity payments where such organizations as the American Farm Bureau Federation and the National Grange took refuge.

We need an ample food supply for the present duration and after. Secretary Wickard has based upon this need his indefatigable appeals.

But greater even than food is the nation's need for the preservation of conditions favorable to family life. As was pointed out by the group of farm and religious leaders, including the representative of the National Catholic Rural Life Conference, who appealed to the President against the attitude of the farm-bloc Congressmen, the rigid maintenance of high parity prices was conceived in the interest primarily of commercialized, industrialized farming. It was not conceived in the interest of the smaller landowner or the family-size farm. Behind the battle over the grain-selling program loomed the specter of a dispossessed rural proletariat.

Maybe we shall have come to that in the end. Maybe the forces of economic centralization, that have created the Soviet collective farms and their equivalent in the Nazi regimented farm system, are beyond our control. But while these tendencies can be resisted, let the stand be made. The action of Congress will give new heart to those who are fighting the battle.

NOBODY KNOWS

THIS man had been accused of crime, but he had not been taken into custody by the officers of the law, for they had no evidence against him. But two citizens pursued him, and when the cornered man tried to defend himself, they shot him.

That night as the wounded man lay in the ward of a hospital, one ruffian, or several, or perhaps a mob, broke in and captured him. Reaching the street, they tied him to an automobile, and dragged him for several miles. Finally, they put a rope about his neck, and hanged him from a tree.

"The nurses in the hospital didn't get a good look at them, it happened so quickly," reports the sheriff at Texarkana, Texas. "Nobody seems to know who they were. No, I have made no arrests, and I have no clues."

It is an old familiar story this, a disgraceful story that makes us hang our heads in shame. For we realize, as often as we hear it, that in some parts of this country civilization has not made much progress. In a very true sense, the lynchers are not the chief offenders in these dark tragedies. True, they shamelessly set the law aside, which is a crime against the state, and they do murder, which is a crime that cries to God for vengeance.

The chief offenders are the officers of the law who say "Nobody knows the lynchers," and then let the matter drop. Their incompetence, their cowardice, often their approval of what has been done, invite new attacks upon individuals accused of crime, and new attacks on the state.

The statistician can readily tell us how many lynchings have disgraced us in the last sixty years. But not easily can he tell us in how many instances the supremacy of the law was vindicated by condign punishment of the criminals, or in how many instances a real effort was made to remove the conditions which permit lynching to flourish.

Are there any instances of this kind? We recall none.

Yes, the man lynched at Texarkana was a Negro. But our disgrace would have been equally great had he been a white man. Before God, there is no distinction of color, and before the law there should not be.

EUROPEAN CATHOLICS

FORTY-FIVE prominent Catholics, hailing from eleven or twelve different countries, are apt to entertain considerably different views as to the present world crisis. The manifesto which such a group has just issued gains impressiveness, therefore, by just such an unexpected unanimity. The reader of the manifesto (which has made its first appearance in French) is apt to be impressed by words that are shared in common by such persons as Professors Oscar Halecki and Waldemar Gurian, Msgr. Edward Hawks, the Rev. Nicholas Higgins, Henri de Kérillis, Frank Sheed and Jacques Maritain, Paul van Zeeland and Sigrid Undset, Don Luigi Sturzo and the Abbé Peter Mommersteeg.

The chief merit of such a manifesto is its unanimous insistence upon the vital importance of returning to the study and declaration of Christian principles. Some of its specific conclusions, however, merit special attention.

The issue of the war, say the signers, is civilization itself and the Christian values therewith associated. To those who claim that democracy is the essential matter at stake, they reply in the negative as far as a particular system or particular political forms are concerned. If "democracy, however, is taken as meaning certain basic principles that should never be questioned," such as those which affirm the necessity of a society based upon relations of justice; or those which assert the rights of the human person, they are in agreement. They definitely reject the idea that it is essentially a war for or against, according to which side you are on, "plutocratic capitalism." Though the "plutocratic" issue is deeply concerned in the present conflict, it is not the all-embracing matter that some would make it.

The war is neither a merely economic nor a merely political affair, but is a *war of civilization*, precisely because it calls in question "the spiritual and religious principles of the civilized order." Furthermore, "no greater crisis has presented itself since the beginning of the Christian era."

In accordance with the repeated utterances of our present Holy Father, Pope Pius XII, the signers insist, when they look to the future, as a primary concern of the post-war era, the "restoration of the intrinsic primacy of the moral law in political, economic and social life and in international life."

They are convinced that this restoration cannot be accomplished without the exercise of a vigorous political authority, truly representative of the people. They believe, too, that in this restoration a large share of the activity will fall to the lot of the working and the peasant classes, "on condition that these classes come to realize their responsibilities and turn definitely toward an ideal of liberty."

They insist, following the teaching of *Quadragesimo Anno*, upon the importance of preserving the freedom to organize, freedom to govern themselves, of economic groups.

The distinction between the political and the

economic order, between the political structure of the state and the economic organization of society, should be steadfastly maintained.

In the international sphere, they see no complete contradiction between "the two notions of interdependence and of national autonomy," as long as neither of these ideas is carried to an extreme. They believe, in a word, that liberty—and liberties—can be organized, and that it is the task of Catholic thought at the present time to point the way toward a lasting and fruitful type of organization.

The future of Europe, in the event of the victory of the United Nations, is being worked out upon American soil. Whether or not American Catholics agree in every detail with the ideas of their European brethren, we cannot but rejoice in seeing that the initiative in post-war European planning is not left entirely to groups, many of whom are indifferent, some of them directly hostile to the Church.

FLY IN THE OINTMENT

DURING these days of global war, with American goods flowing to the ends of the world and American boys fighting from Hawaii to the Suez, there is little talk of isolation, political, economic, or otherwise. The present Administration has made its position on this issue unmistakably clear. It envisages a post-war world in which the United States will assume its share of international responsibility, by participating in a political or juridical order of some kind, and by working toward economic readjustments on a global basis. The present leadership of the Republican Party has approved these objectives, at least in principle.

But this unanimity of purpose should not blind us to economic forces which are working, or which tend to work, in the opposite direction. Ironically enough, the war itself is intensifying some of these forces, and furnishing a strong argument for national economic self-sufficiency.

Take the interesting case of silk. For the duration of the war, we shall be completely cut off from Japan, formerly our principal source of raw silk. Meanwhile, American ingenuity is developing excellent substitutes which will make us independent of the Orient. When the war is over, if precedents mean anything, the business interests which have developed rayon and other fine synthetic yarns will naturally be interested in protecting their products from the cheap competition of Japanese silk.

A similar situation exists in rubber. Under the stress of war, we are creating a giant synthetic rubber industry which will be capable of supplying all the peace-time needs of the nation. When peace returns, there will undoubtedly be a strong temptation to bar the entry of raw rubber from Malaya and the East Indies, or to raise a tariff barrier against it.

The moral in all this is that we cannot afford, in our determination to break down trade barriers, to overlook the difficulties in the way. After the last war, our traditional isolationism reasserted itself. The same thing can happen again if we fail to realize international economic realities.

THE CRISIS

THERE are days that stand out above all others in secular history, for they were critical days that ended with a great decision. The history of Europe and of the East would have been changed, had the Turks prevailed at Lepanto. Our Declaration of Independence would have remained a piece of parchment had not the ragged Continentals held together until the surrender of the British at Yorktown. An empire was destroyed in the last charge of the Guard at Waterloo, and Appomattox shattered the dreams and hopes of millions. All these days were followed by great social or political changes, some of which survive to our time.

There are similar days in sacred history, and in the life of every man. In the Gospel for tomorrow (Saint Luke, xix, 41-47) Our Lord tells of one of these days, a day so dreadful and piteous that He wept as He spoke of it. "If thou hadst known, in this thy day, even thou," He cried out, looking at the great city of Jerusalem lying before Him, "the things that are for thy peace!" Then, in moving language, He spoke of the terrible fate that would one day befall this glorious city, when its enemies would take it, and leave not one stone upon another.

For unto Jerusalem the Prophets had been sent, with their message of warning, but Jerusalem slew them, and went its way unheeding the mercies of God. Now last of all, God's own Son had come to Jerusalem, and Jerusalem, rejecting Him, was about to hang Him upon a cross. For Jerusalem was set in evil, and fought against the knowledge of the heavenly things that were for its peace. Then, as though it were to give point to His discourse, Jesus went into the Temple, and drove from it the hucksters who had been permitted to make the Holy Place a den of thieves.

Has the Saviour of mankind looked at the city that is our soul, and wept over it? Perhaps we can remember a period in our lives when the voice of the Prophets, and of Him Who is greater than all Prophets, came to us. Perhaps the voice of Jesus bade us go up higher in the spiritual life, by leaving all that this world holds dear for His particular service. Perhaps we were at the turning of the ways, and we closed our ears to His voice, as we considered the broad and inviting road that led to destruction. We know now that in rejecting Him, we did not find, and can never find, the things that gave us peace.

This very day may be our critical day. Have we so far trifled with temptation that we now are all but willing to sell our souls for a fleeting pleasure, for worldly gain? If so, we are the city over which Jesus weeps. But the day is not yet spent, and we can still avert the ruin that overtook Jerusalem. Even if our day is really a period of years that we have given to sin, we can still turn back to Him Whose Heart is infinitely loving and infinitely merciful. He calls us to Him, and He will help us to come to Him. May we hear His voice, and before our day is done find the things that are for our peace in the Heart of Our Saviour.

LITERATURE AND ARTS

MEET MAUREEN DALY

JOHN J. O'CONNOR

"I'll be down in two minutes," said a pleasant voice tinged by both the mid-West and Ireland. "How'll I know you?"

"How'll I know you?"

"Oh . . . brown suit . . . brown straw hat. See you in—in two minutes."

Not many seconds after the promised time, a slender girl of medium height stepped out of the elevator car and looked around the lobby. We both paused for a moment and then she came forward in a friendly manner. "I'm Maureen Daly," she said.

One is usually tense upon meeting people for the first time. Such was not the case upon meeting Maureen. You are not long with her before being completely at ease; before knowing that you are talking to a modest, confident young American girl. The author of *Seventeenth Summer* wears her newly won laurels lightly, partly because she has much common sense and partly because she is too busy to permit the trappings to wear her down. Her informality is the deceptive, naturally casual type, that of a person with much to do but confidence that it will be done without hurry. Maureen Daly's candor and sincerity may well carry her as far as will her writing.

She had finished college?

"Only a few weeks ago. I was graduated from Rosary College, River Forest. That's just outside of Chicago. I majored in English and Latin, edited the school paper, and wrote for a number of magazines in the meantime."

A contrast to the students who loafed or studied fruitlessly for four years. How long did it take to write *Seventeenth Summer*?

"Nine months. I thought about it lots longer, though. It seems far away now, for I must have turned the manuscript in to Dodd, Mead around last Christmas. It's in its sixth printing now . . . but I'm not too excited about that. The publishers never tell one how many copies constitute a printing."

Had Hollywood beckoned?

"Yes. But no fear. The answer was 'no'. They didn't want the novel; they wanted me as a script writer."

This is your first trip to New York?

"This is my second." She laughed. "We passed through here when I was three years old. We were on our way to Fond du Lac from Ireland. Dad had established a business there, so we came on to join him. We've been there ever since."

You don't remember the Big Town then. . . .

"Hardly. But I like it. New York seems more friendly than Chicago . . . and older. I like the shops . . . the midtown area . . . the view of the Hudson from the Cloisters . . . but, you haven't any 'bubblers'!"

Bubblers?

"Bubblers! You haven't any bubblers!"

This must be another matter for Mayor LaGuardia. . . .

"I'm talking about drinking fountains on street corners. We have them in Fond du Lac."

Touché for Fond. Page Commissioner Moses. But to get back to the writing field. What was her next literary step?

"I'm working on my second novel. It's nothing like *Seventeenth Summer*, though."

That had been partly autobiographical, had it not?

"Most first novels are. I mean different in the sense that I've outgrown Fond du Lac. It's entirely different . . . and—well, I just can't describe it now."

You're returning home to finish it?

"That was my intention . . . but I've a job waiting for me in Chicago. Reporting."

If it's not reporting society or real-estate news it should provide background for additional work. Many fiction writers have gone into the deepest kind of work after a few years in the melting pots, the slums and the night courts. They then write long social, sociological or emotional novels. . . .

A quick gesture halted the comment. "I'm not old enough . . . nor mature enough . . . nor smart enough. I'm just going to write as well as I can. Never mind any 'messages'."

She laughed again. "I'm waiting to be asked what writers influenced me; to what school do I belong."

And . . .

"The answer is: none. I'm too young to belong to any 'school'; too young to know much about such things."

It was this honesty that set her off from other brash writers who are willing to sound off on any and every topic under the sun. With whom was she acquainted in the Catholic field?

"Not as many as I'd like. Sigrid Undset, I'm convinced, is great. Franz Werfel has written a great novel for Catholics. Chesterton and Maritain I've known but thus far only in a scholastic way. I intend to know much more of G.K.C. in the future."

A healthy sign and a sound resolution. Incidentally, how had she started in the writing game?

"I placed fourth in a national short-story magazine contest when I was fifteen. The following year I won first prize and then the story was printed in the O. Henry Collection of the Best Short Stories of 1938. I was the youngest author

ever so honored. Since then I've had stories and articles published in *Cosmopolitan*, *Vogue*, *Redbook*, *Scholastic*, *Woman's Day* and in magazines throughout Wisconsin."

Her writing, studies and correspondence must take up a great deal of time. How does she go about writing her stories?

"I make a rough outline, put down a few notes, and then fill in as I go."

Most writers, even the best re-write men use the hunt and find system when at the typewriter.

"Fortunately, I do *not*. I had typing in high school and I can use the machine with a pretty high degree of speed."

Many writers have developed idiosyncracies as to the time of day for creative effectiveness. When did she do her work?

"Late at night is the best time. I occasionally work in the morning."

That would be enough of the formal interview. Where was the new reporting job? Did it mean a career?

"No careers here," she said. "The job? It's with the city news bureau in Chicago. After that I'll probably be on the staff of the *Chicago Tribune*."

A widely heralded journalistic *alma mater*. The paper that produced Floyd Gibbons, Westbrook Pegler, the fabulous Walter Howey (Walter Burns of *The Front Page*) Charlie McArthur and Ben Hecht. . . .

"Yes. . . . But I'm new and . . . well, I'll make out."

Stepping into such traditions won't hamper one, anyway. Fiction and journalism have a new starter. The field may be heavy going for a while, but that seldom bothers a thoroughbred.

She mentioned returning in the Fall.

"Yes . . . in October."

Until October, good luck, Maureen.

MR. TURNER SWINGED

FRANCIS B. THORNTON

JAMES TURNER'S *Case Against Perfection* (AMERICA, July 4), is no case at all. He reduces the novel to absurdity with a little flashy logic. I am not the one to swinge him properly. Belloc could do the job, and failing that immediacy, I am quite willing to turn him over to the good Lord in the Particular Judgment.

However, I can speak to him, somewhat kindly, as I used to speak to muddle-headed students who came into graduate courses without the proper background.

I accuse him of flashy logic in attempting to set up, humorously, something called the perfect novel and then proceeding to tear this mental blueprint into tatters. Of course there is no such thing as a perfect novel. But there are good novels: books

which stand so far above the welter of drivel which flows from the press, that they at once reveal themselves as great. And in the same way that greatness reveals itself, so too the Catholic side of them stands out clear: if they are solidly within the circle of the natural law they are as truly Catholic as they are when revealing the atmosphere of the Beatitudes.

I accuse Mr. Turner of being ignorant of the history of the novel: of not knowing that it started as a simple story in which plot was dominant, which situation obtained generally up to the time of Flaubert. From Flaubert to our own day the novel has turned away from the simple story and has subordinated plot to character. Those novelists who still persist in writing simple stories with plot predominating are necessarily second-raters. They write hour fillers, amusement literature, a good thing but quite different from the insights developed in *War and Peace* or *The Labyrinthine Ways*.

I accuse Mr. Turner of being anti-Catholic in attempting to maintain that the novel cannot be assisted by the critic. The journals and essays of Flaubert, James, Tolstoy, Turgenev, alone are sufficient refutation of Mr. Turner's claim. His comparison of the novel to life, assigning the same relative importance to Rome and Milltown, is anti-integrationist. Such an assertion unchallenged not only lets down the bars to Milltown but opens the floodgates to the very pornographic literature Mr. Turner would have us detect by smell. If there are no standards of judgment for the novel (and implicitly none for humanity) it is just as well to write about the old bordello as it is to write about the Old Parish and Mr. Hemingway is the great novelist he thinks he is.

Those attempting to exalt Doran Hurley's excellent and facile impressions of the Old Parish to the eminence occupied by Tolstoy, Undset, Greene, Turgenev and Dostoevsky, not only are of disservice to Mr. Hurley and his *aspiring* but they bolster the unforgivable, and it shall not be forgiven, sin of encouraging the bourgeois mentality which has almost destroyed the world and the Church.

I accuse Mr. Turner of giving comfort to Catholics who wish to substitute the surface of Catholic life for the depths of Catholic life. I accuse him of being neither hot nor cold. I accuse him of being content to believe his birthright is a mess of potage.

Now, if you will turn to page 445 in this issue, you will find a letter, Newspaper-Man Critic, which gives Mr. Turner quite an accolade. His *Case Against Perfection* bids fair to stir up no little controversy. We hope that something of value will emerge for young Catholic writers; literary jousts never really solve much, perhaps, but stimulation of soul and heart is good.—Next week, Charles A. Brady will point out an interesting parallel between Bernadette and Joan of Arc, suggested by Franz Werfel's novel, *The Song of Bernadette*.

BOOKS

SUCCESSFUL ERROR ANALYZED

PSYCHOANALYTICAL METHOD AND THE DOCTRINE OF FREUD. By Roland Dalbiez, translated from the French by T. F. Lindsay. Two Volumes. Longmans, Green and Co. \$9

DALBIEZ' work, now rendered into English by T. F. Lindsay, is not the final word on Freudism, but it is a comprehensive philosophical examination of psychoanalysis by one who is both a philosopher and analytical practitioner. The author insists from the beginning on a divorce of Freud's method from his exaggerated theory. While gratefully acknowledging the merits of the technique, he curbs the pretensions of Freud as a theorist.

The first volume is an unbiased exposition of Freudian theory as applied to such normal phenomena as failed acts, slips of the tongue and pen, but primarily to the neuroses and psychoses. There is an exhaustive section on dreams and their Freudian interpretation. Because of the stellar, if not exclusive, role of sex in all Freud's theory, Dalbiez devotes an excellent chapter to sexual theory, as a preface to the section on neurosis. The heart of Freudian theory is the endopsychic conflict induced by repression. To explain it Dalbiez invokes Pavlovian conditioning. Here Dalbiez cannot be absolved of the charge of precipitancy. His acquaintance with conditioning theory derives entirely from Pavlov. The result is that he overlooks the dissimilarities pointed out by American psychologists. Besides the obvious danger of transferring Pavlov's results, derived from animal experimentation, to human subjects, there is the further objection that repression often, if not always, involves the will. It need not be therefore a mechanical process, such as classical conditioning is. The final chapter of this first volume is perhaps the best exposition of Freud's concept of psychic structure that has ever appeared.

The second volume takes up the philosophical discussion of Freudian theory. What Dalbiez has to say about Freudian sexology, or as some would prefer, pan-sexualism, is well worth reading and study. Not all will agree with him on the constancy of sexual symbols. His refutation of Freud's unwarranted excursions into the fields of art, religion and morality is telling and always objective. As stated above, Dalbiez believes in the efficacy of the free association method in discovering the basis of endopsychic conflict, but he has not accepted the method unquestioningly. He has elaborated objective criteria, whose global application may give the analyst objective certitude rather than mere conjecture. The conception of such criteria is an important contribution to clinical method. Dalbiez admits that they are rarely fulfilled in practice.

While we cannot agree with Dalbiez in his acceptance of a reified unconsciousness, he deserves great commendation for clarifying the notion of the unconscious, as postulated by Freud and other depth psychologists. The Freudian unconscious is a "Third Reich" in the psychic structure of man; it provides the dynamic of the endopsychic conflict. All admit that there is unconscious activity. The vegetative processes are largely such. Habits and dispositions of various kinds, when not employed, are not conscious. The same may be said of a great deal of our experience, when not in use. But to assert that "certain cognitive functions may be unconscious even at the stage of strict actuality" is to believe in contradictions. Before a cognitive Unconscious is introduced, the possibilities of consciousness must be fully explored. The various levels of consciousness, especially the subconscious, would seem to be adequate to explain most, if not all, the facts of the so-called unconscious. Mediate associations, transfer of feelings and emotions from their arousing fundamentals to still others, unformulated

or unformulable thoughts, volitions, emotions, belong to this category. Yet they are ignored and a new dimension—the unconscious, is added, or rather postulated.

Freud's postulate of the Unconscious, his ultimate advocacy of an exclusively instinctive dynamic for all psychic life and its corollary: the over-emphasis on sex in normal and abnormal human life, his anarchistic resentment against the moral law and religion—these are not primary in his system. Rather they are symptomatic effects or consequences of his false appraisal of the unity of human nature. Klages has said that Freud makes personality an appendix of sex. Again, this results from a false perspective. Freud has seen the clay feet of man but was blind to that which places him a "little below the angels."

Freud recognized most clearly the inversion that may take place when the primacy of the rational will is taken over by instincts and drives. But he canonized that condition and took it for the normal and natural state of man. Certain it is that we shall have recurrent crops of such "Successful Errors," as long as the true stature of man is unknown or ignored. Only philosophy can recognize the hierarchized nature of man, the natural cleavage between the higher and lower in man, which is, indeed, part of man but not intended originally by God. In fact, only a philosophy, enriched and enlightened by revelation, can properly appraise and prescribe for man the things that are for his peace. The key to human unity is the rational will in the natural order. And in the supernatural order, in which we exist, it is that rational will, enlightened and strengthened by the grace of Christ. This is the view from above. Freud has looked at man from below. Dalbiez' analysis has helped us to see the radical error of Freud.

HUGH J. BIHLER

HEROIC AGE RE-CREATED

DON PEDRO AND THE DEVIL. By Edgar Maass. Bobbs-Merrill Co. \$3

AGAINST the kaleidoscopic background of sixteenth-century Catholic Spain and the New World of the conquistadors, Edgar Maass has achieved an historical novel that will stir the most vapid imagination. His powerful epic prose re-creates the spirit and feeling of an heroic age as we follow the fortunes of a chivalrous, though not too discriminating, orphan boy of noble lineage but poor heritage who builds into realities his fanciful dreams of power, wealth and knightly adventure. The formidable Pizarro brothers, Cortés, De Soto, the empire-burdened Charles V, his tragic self-immolating mother, the "mad Queen" Doña Juana, each steps alive from the pages of history. So, too, does that saintly missionary father of the oppressed Indians, Bartolomé de las Casas, and, briefly, the great, inspired Íñigo López de Recalde, better known as Ignatius Loyola, who is most favorably introduced except for the unfortunate if, in this case, well intended distortion regarding end and means.

This saga of young Don Pedro de Cordova, who appears to be a character unearthed by Maass in his tremendous research, is recounted in the first person. In Pedro's struggle between the law of conscience and the lure of conquest, between God and gold, spiritual peace and material possession, we see the perennial problem of all nations and all too many men.

The book's misfortune is its frequently annoying view of things Catholic. The author deserves credit, however, for his obvious attempt at impartiality, with several instances of eminent success. He evidences respect and

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admiration for much in Catholic Spain and the Church. Such faults as his one-sided view of the Inquisition and his equally unfavorable treatment of most of his priest characters may seem inexcusable, but the more just opinion is that Maass is another dupe of doped historical sources. On the other hand, when Las Casas, the repentant Don Pedro and his heretical philosopher friend and boyhood mentor, Agrippa, argue the case of the enslaved New World Indians, the Papal position is effectively stated. Maass also knows that to most of the people of Spain the conquest of Peru and other lands by blood and the sword, and exploitation by the whip were repugnant and repudiated. The returned Don Pedro, loaded with wealth, is himself spurned by his true love, Isabella. The true zeal of the Church for the conquest of souls as typified by Las Casas compensates somewhat for the rather round condemnation of the other missionaries to the Indies as fanatics.

A large portion of the 600-page volume provides a vividly detailed account of Pedro's childhood, his difficulties with the Inquisition as a mere boy and his subsequent wanderings in Spain with an odd assortment of much older companions till he and his troupe join the Pizarros in their ambitious quest. There follows a highly interesting tale of courage and greed and treachery, crowned by the betrayal of the Inca, Atahualpa. A flashing spectacle of nobles, criminals, soldiers, scholars, churchmen, of voyages, hard marches, battles and empire building contribute to making this book a memorable experience for any reader, despite its religious misrepresentations.

The final struggle is Don Pedro's personal bout with his devil of greed and worldly ambition until he regains the integrity of soul he had lost by his youthful wanderings from the Faith and his compromises to gain fame and fortune. The moral is summed up in Maass' final admonition that men, today as always, groping for a little light, can find it only "in God, in the Master."

NATHANIEL W. HICKS

PROBLEM FOR PRAYER

CONDITIONS OF PEACE. By Edward Hallett Carr. The Macmillan Co. \$2.50

IN TIME of war prepare for peace, is the current version of a well-known adage. There is general recognition that the post-war world will and must be very different from anything we have seen, and already various sections of the political front are preparing blue prints for the new order. Many of these plans may be dismissed as fantastic but some merit serious attention as intelligent studies of the present crisis. *Conditions of Peace* must be listed among them.

Professor Carr avoids the over-simplification that vitiates so many books on the war. He is well aware of the difficulties inherent in the program of the United Nations. The essentially revolutionary character of the war is not widely grasped. Slogans like "self-determination for small nations" and "make the world safe for democracy" seem stale and pointless now. To talk of imposing representative government on the disarmed Axis Powers is at least paradoxical. Their permanent impotence may be very desirable but it can only be achieved by force which is incompatible with representative government. Mr. Welles' indefinite armistice will involve the selection of leaders of the Laval stamp, and that way lies the loss of the peace. Such speculation suggests problems which Christians would tackle only after much communing with the Holy Spirit.

The author is more convincing in his analysis of our difficulties than helpful in the plans he offers for escape. He sees nothing to hope for in the "balance of power" or the League. His plan for reducing sovereignty by grouping the small powers around the great ones as satellites is beset with obvious difficulties. England and Holland do not seem like a promising combination. What hate and pride and fear would have to be overcome be-

fore Poland, Lithuania and Finland could accept the status of a Russian protectorate! If the present German regime should escape annihilation, its claims to Austria and Hungary would produce more problems. Much regeneration of spirit is needed before the formula of free access to raw materials for all becomes workable in a world in which even democracies are not immune from greed. Europe is desperately in need of super-national non-political institutions that are viable. They cannot be improvised, and must face facts. Professor Carr insists that running Europe is a cooperative enterprise that cannot succeed unless Germany plays a major role. Having the Red Army police Central Europe and the Balkans is a prospect the inhabitants of those regions find hardly less terrible than their present agony.

Professor Carr raises more problems than he or anyone else can solve, but he is right in thinking a thoughtful discussion of them is helpful. He has written a valuable and interesting book. FLORENCE D. COHALAN

THE LAYMAN'S CALL. By Rev. William R. O'Connor. P. J. Kenedy and Sons. \$2

IT IS to be regretted that conversational usage has identified a "Divine vocation," in the popular mind, with a call to the sacerdotal or religious life. For every man is called, in the designs of God's all-embracing Providence, to be His coadjutor in the working out of mankind's common happiness and salvation. Clear and insistent explanation of the truth that every human being has such a *Divine vocation* is the basic merit of this book. Everyone, and in a very special sense, every Christian, is called by God to the performance of his or her individual and proper task in life.

Excellent, also, is the author's sane exposition of the nature of a Divine vocation and of the norms which give safe guidance in the recognition of each individual's call. In this he has followed the principles of Canon Lahitton upon which Pope Pius X bestowed such unqualified praise. God manifests His Will through the gifts of nature and grace which He confers upon each individual, and by the opportunities for the exercise of these gifts which His Providence arranges. "God accommodates Himself to our limitations by calling us through the natures He has given us and the circumstances of our lives."

The conscious doing of God's Will is still man's deepest source of strength and peace, even in a world which seems to be mad after its own way. Father O'Connor's book, enriched by Jacques Maritain's eloquent preface, can do much to consolidate that consciousness in readers from all walks of life. JOSEPH BLUETT, S.J.

DIALOGUE WITH DEATH. By Arthur Koestler. Translated by Trevor and Phyllis Blewitt. The Macmillan Co. \$2

HE went to the wars in 1936, to the Spanish Wars, and in short order found himself in a military prison. He was captured when the city of Malaga fell, February 8, 1937. He was taken into custody and the custody was not friendly. General Franco's men were not harsh jailors, ordinarily, but they recalled that Koestler had said nasty things of them in the *London News Chronicle*. Koestler knew they would act accordingly.

He carried a hypodermic needle for suicide if captured, but that back-handed cheer was removed before he could use it. Torture, beatings, hunger and eventual death loomed as inevitable. These disturbing forecasts fired his brain; he expected them any and every minute and the fear of them was, in more than a slight degree, an agony. They didn't come, he wasn't tortured, he wasn't beaten and he wasn't starved—though he went on two voluntary hunger strikes to better his situation. He was kept in jail, part of the time in solitary confinement, kept in jail to wonder "when will they torture me? when will they shoot me?" For ninety-two days he wondered and then, suddenly, he was released.

That is the gist of *Dialogue With Death*, just translated. There are 200-odd pages and they read swiftly and interestingly. Mr. Koestler is known for *Darkness at*

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Noon, a novel about Moscow which last year was a Book of the Month Club selection. No fiction, this new book is real, actual experience, this is mental pain he knew and perhaps because he lived it, his book is real. It is only fair to say that the book is anti-Franco, but it is a vivid account of wartime prison life.

JOSEPH HUTTLINGER

AS LORD ACTON SAYS. By F. E. Lally. Remington Ward. Newport, R. I. \$3

THE reviewer confesses his inability, which may or may not be his fault, to penetrate the *raison d'être* of this book. It is avowedly not a biography. Neither does it make a sustained attempt to fix and appraise the part of its hero in the Catholic pattern of nineteenth-century England. Rather, it strings together facts and quotations collected with commendable industry but left uninterpreted. The result is that while it does not add materially to the knowledge of those who already know about Lord Acton, it leaves the reader who lacks such knowledge in utter confusion about a personage hardly to be described as crystalline.

Such merits as the book possesses seem accidental to the author's design. It brings into relief the dangers of that disequilibrium between *scientia* and *sapientia* which appears to have marked Lord Acton's prodigiously alert and comprehensive mind. And it sheds light on the origins of an attitude sometimes met with in English (and American) Catholics—the attitude blended of the delusion that one may be a Catholic and a liberal (i.e., a Pelagian immanentist) at the same time, and the tendency to brand those who insist on applying Catholic principles to all their thinking and living with the pejoratively intended epithet "ultramontane." In sum: the more I read of Lord Acton the better I like Joseph de Maistre.

EUGENE BAGGER

CATECHETICAL SERMON AIDS. By the Most Rev. Joseph H. Schlarman, D.D. Bishop of Peoria. B. Herder Co. \$5

OUR BLESSED LORD Himself must have had preachers in mind when He spoke the words: "I have mercy on the multitude." The sight of people dropping in the streets, before empty shops, from physical starvation is not as sad as the sight of souls who long for spiritual nourishment yet find none dispensed to them from resounding, but spiritually empty pulpits.

The Bishop of Peoria, a born student and indefatigable collector and publisher of wisdom, has long been troubled in mind over this circumstance. To correct it in his own diocese he worked out a "three-year plan" for his own priests, which succeeded considerably better than some four and five-year plans initiated in the material world. This generously proportioned volume (540 pages, with bibliography) is the result.

To use, with particular appositeness, another Gospel simile, the Bishop has "let down his net" into the sea of liturgy, Church history, pertinent and inspiring theology, contemporary literature, Catholic practice, and hauled up a rich booty of helpful sermon aids for every Sunday in the year. Doctrinal truths are throughout related to Catholic life, to the course of the Church year and the Liturgy, and all is made to live, move and have a practical bearing. The Bishop has succeeded in making untenable the last margin of excuse for a dry, slipshod preacher.

JOHN LAFARGE

HUGH J. BIHLER, professor of psychology at Woodstock College, obtained his Ph.D. in that subject at the University of Vienna.

FLORENCE D. COHALAN is a professor at Cathedral College, New York. Modern history is his particular interest.

JOSEPH BLUETT, S.J., is a professor of Dogmatic Theology at Woodstock College. He has his degrees from the Gregorian University, Rome.

THEATRE

STARS ON ICE. The stars on ice in the new Sonja Henie and Arthur Wirtz show at the Center Theatre are stars indeed. They not only include many of the prime favorites of previous Center shows, such as Skippy Baxter, Freddie Trenkler, Paul Castle and the Four Bruises, but they offer us a great deal of spectacular new talent.

Of these newcomers, Carol Lynne and Twinkle Watts are the most sensational additions, and they shine out with a fine luster. Miss Watts, who is barely seven, could give lessons on poise to most of us, and her skating is in a class by itself. Miss Lynne was also accepted with great enthusiasm by her new friends; and, to me, one of the finest features in the bill is made up of the Three Rookies, who are a delight to their audience and, in the merit of their performance, an honor to their uniforms.

The new skating show is presented with a high indifference to time and money. It lasted till twenty minutes of twelve on the opening night, but even then there were spectators who left the theatre with lingering backward glances. The costumes by Lucinda Ballard and the sets by Bruno Maine are the best even the Center has yet offered us, and it should be mentioned right now that the director of the whole production, Catherine Littlefield, has covered herself with honors. Her problem was to give her fans the sort of thing they had liked best in previous Center shows, and in addition to throw in novelties that would make those fans gasp. She has done both with a fine abandon; it would be a carping critic who could find fault with the new program.

Among its most exciting novelties are a fox hunt with hurdles and a perfectly good fox; an enchantingly lovely ballet fantasy, *Jack Frost*; a victory ball, very much up to date and stunning in effect; and a Pan-American offering, complete with entrancing set, costumes, castanets and skate dancing. The loveliest skating dance, to my taste, is that of Bob and Peggy Whight.

But all this is by no means enough for Miss Henie and Mr. Wirtz. With prodigal hands they throw in a complete new ballet, and half a dozen vaudeville "turns"—performed, of course, on skates and with some discomfort to one or two performers. The juggler with cigars and cigarettes, for example, obviously missed on the opening night the good solid earth he is used to; but we were all in a mellow mood and ready to wait till he got used to his skates.

There is a lot of dancing on the skates at the Center—not alone the lovely waltzes of which we never weary, but rhumbas and sambas, the best of them supplied by Mayita Montez in the Pan-American sketch. There are also numerous clowns and acrobats. A few of the features will have to be taken out, of course, to send the spectators home in time to get some sleep. I, myself, could best spare *Fun in the Park*, Mr. Duke's *Symphony in Smoke*, *The Gin Rummy* card act, *The Southern Capers* and the *Juke Box*. But that is a matter of taste. There were spectators around me who were pleased by them all.

It would be all wrong to omit any part of the enchanting *Autumn Leaves* and the wind feature, or *Pan-America*, or *The Smart Set*, or *The Russian Steppes*, or *Jack Frost*, or the *Victory Ball*—or, for that matter, almost any item on the crowded program—except the few I have mentioned. Personally, I don't care much for The Bruises, either; but I realize that if they were dropped a howl of protest might fill the theatre. They are just a bit more vulgar every season, but there are many in the audience who love them.

A program foot-note by Mayor LaGuardia urged us to remain seated if an "alert" sounded. It would take more than any "alert" to get the spectators at the Center out of their seats during a performance!

ELIZABETH JORDAN

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FILMS

THE MAGNIFICENT AMBERSONS. As a follow-through to his first cinema venture, *Citizen Kane*, Orson Welles, producer and director, now presents the public with a second offering by transferring to the silver screen the well-known novel by Booth Tarkington. The picturization follows the Tarkington story rather faithfully, visualizing a Midwest town ruled by the lordly Amberson family at the time when the "horseless carriage" is just beginning its history-making career. Isabel Amberson, local belle, moved by a fancied slight, jilts her fiancé, Eugene Morgan, and enters a loveless marriage with Wilbur Minafer. Her son, George Minafer, grows up, purse-proud and wild. Years later, Morgan, now a widower, returns to town accompanied by his comely daughter, Lucy. He still wants to marry Isabel, whose husband has died, but selfish son George frustrates the plan. Smitten by Lucy, George is rejected by her because of his playboy attitude toward life. Calamities descend on the Ambersons. Their fortune evaporates. Isabel dies. Spoiled child George has to work for a living. Eventually a reconciliation between George and the Morgans is effected. In technical artistry and in the acting, the film is excellent. Handsome sets, arresting photographic effects abound, while the costumes and manners of the period are accurately and minutely detailed. A well-chosen cast, including Tim Holt, Joseph Cotten, Dolores Costello, Anne Baxter, performs flawlessly. Though a bit slow-moving here and there, this film on the whole provides interesting adult fare. (RKO)

FOOTLIGHT SERENADE. A rollicking musical comedy which deserts the formula-ridden plot and comes up with something novel in the way of story, a procedure one does not expect of musical comedy scripts. As the plot unfolds, quite a bit of catchy singing, graceful dancing and relaxing humor flicker forth from the screen. Victor Mature, a champion pugilist, is the star of a musical show, John Payne being his sparring partner on the stage. Vic falls in love with a chorus girl named Betty Grable, and exerts his influence to secure for her the female lead in the show. There is one little item concerning which Vic is ignorant—Betty is not only in love with John Payne, but actually married to him. When Vic learns this interesting bit of information, his activities naturally become rather volcanic and a number of explosive deeds erupt, most of which are not according to Hollywood routine. Director Gregory Ratoff starts the thing off at a fast pace and keeps the speed up down to the finish. Five musical numbers by Leo Robin and Ralph Rainger do this diverting adult photo-musical no harm whatever, and the same can be said of the principal performers as well as the supporting cast. Among the latter are James Gleason, Phil Silvers, Jane Wyman, Cobina Wright, Jr. and June Lang. (Twentieth Century-Fox)

PARDON MY SARONG. This is a typical Abbott-Costello farce, the zany pair giving vent to their clowning as they purloin a Chicago bus, drive to California and become marooned on a tropical island. Despite the title, Dorothy Lamour is not involved, the leading lady being Virginia Bruce. Torso-waving dances make the film unsuitable for the young. This wacky mature picture will intrigue Abbott-Costello fans. (Universal)

MEN OF TEXAS. A stirring saga of the Lone Star State during the Reconstruction period. Robert Stack, a Northern newspaperman, falls in love with Anne Gwynne, daughter of a Confederate soldier, and gets entangled with Brod Crawford, Southern guerrilla leader. Raids, violence, bloodshed will keep the family blood pressure up during this photoplay directed by Ray Enright. (Universal)

JOHN A. TOOMBY

CORRESPONDENCE

FEED STARVING EUROPE

EDITOR: Travelers tell us that a terrible famine is daily gathering force and impending like a storm-cloud over Europe. If this be true, the Allied Nations must pile up food now, to ship to Europe the moment peace comes. Such a proposal was made last March in *Free America* by Mr. Bertram B. Fowler. His plans he views variously, as a duty to humanity; as an encouragement to the farmer; as a part of our reconstruction to keep us from enforced idleness until we have readjusted the country to peace, and as the best possible propaganda which may be employed to incite the hungry, conquered nations to rebellion.

The Catholic Church would call such a plan a corporal work of mercy. May it prevail and not be shelved until too late. This very thing happened after the last war. We have experienced men to head the movement: Mr. Herbert Hoover, and Father Edmund Walsh of Georgetown University who fought the famine in Russia with food paid for by Catholics.

Weston, Mass.

GEORGE T. EBERLE

NEWSPAPER-MAN CRITIC

EDITOR: Readers of AMERICA are noting with much satisfaction the critical vein of recent articles under Literature and Arts. Whoever James Turner is, besides being a "newspaper man," he has some very sane and definite ideas about the author who is "worth his salt" (*The Case against Perfection*, AMERICA, July 4).

He has put his finger on the sore spot in Catholic imaginative writing—our Catholic authors have nothing to say or they are afraid to say it. A novel is an impression, not an argument. Mr. Turner will have no "perfectionists." A dunce may attempt to measure an author with a three-foot rule and there are fault-finders conceited enough to determine for us what is good and what is bad in contemporary letters.

Censure and adverse criticism may exceed the measure of justice. Many an "aspiring" author has been the victim of such abuse, which Mr. Turner characterizes as "derogatory or supercilious." If by the great Catholic novel is meant one in which the characters are all striving after perfection, have never lost their baptismal innocence, and have died in the odor of sanctity, these very materials defeat the novelist's purpose.

Mr. Turner does not ignore the artistic, the moral and theological points of view, but he reminds his readers that human life is not perfect. We need more critics like this newspaper man.

Wilmington, Del.

MOTHER AGATHA, O.S.U.

APOSTLESHIP OF THE SEA

EDITOR: As one engaged for thirty-five years in Catholic Sailor Welfare Service, may I solicit your cooperation in bringing forward the need of inter-communication on this American continent between all Catholic Sailor Welfare groups and stations? The object is to be of mutual assistance by giving service, spiritually and socially, especially to migrant merchant seamen.

May I also suggest the claims of the International Apostleship of the Sea as a common center for Catholic Sailor Welfare action? This International Apostleship of the Sea was authorized and blessed by His Holiness Pius XI in 1922 for this purpose. In 1930, many nations had joined it and there was founded the A.M.I.C. or the *Apostolatus Maris Internationale Concilium*. Many nations have now their national organizations and they

correspond with the International Headquarters of which the Secretariat is at Blairgowrie, Scotland, c/o Arthur Gannon.

The A.M.I.C. Headquarters for Canada is the Catholic Sailors' Club, 329 Common Street, Montreal. This Club was established in 1893, the first Catholic Sailor Institution in the world. There are about ten ports in Canada in communication with one another and with the International Headquarters. Unfortunately, the Apostleship of the Sea movement has not as yet been sufficiently promoted upon the American continent. Moreover, there is no other form of inter-communication open between Canada and the United States sailor associations. This is due to want of knowledge of the Catholic Sailor Service centers existing on this hemisphere. If all these would adopt the now almost universally known *Apostolatus Maris* sign, all traveling Catholic Sailors would find their way there and Pope Pius XI's desire will be fulfilled "that so noble an enterprise will spread more and more along the coasts of the two hemispheres and will gather a more abundant harvest of salutary fruits."

Those wishing further information can apply directly to the International Secretary, A.M.I.C., Blairgowrie, Scotland, or to me at the Catholic Sailors' Club, 329 Common Street, Montreal. I shall be glad to be of service in this movement.

May I add that affiliation with the A.M.I.C. does not affect the complete autonomy of any organization financially or otherwise. Our effort is only to coordinate Catholic Sailor Welfare Services with our world-wide Sea Apostolate.

WILLIAM H. ATHERTON

Vice-President of the International
Apostleship of the Sea (A.M.I.C.)

Montreal, Canada.

CERTIFYING PROFIT-SHARING

EDITOR: One of the few compensations for the destruction of wealth in war is that there is available afterwards gainful employment for all who are able and willing to work at wages that are higher in relation to the cost of living than when wealth has accumulated excessively. Means which might tend to stabilize a wholesome relationship between general employment at adequate wages and living costs are desirable for preserving this incidental benefit to society from war after it ceases.

Many concerns have profit-sharing systems satisfactory to capital and labor. The inventiveness of the latter is stimulated by such systems and the benefits are enjoyed by the former without injury or inconvenience to consumers. The benefits are so obvious that failure to expand their effectiveness by organized effort would be unfortunate.

At present the public has no means of encouraging the adoption of these systems by more concerns because it has no means of knowing which are deserving of its preference or favor. The concerns operating such systems cannot feature that fact in advertising without implying it is an excuse for higher prices or inferior quality of goods. Recommendations, worthy of acceptance by the public, to support such concerns for altruistic or moral reasons could come only from a body organized for that purpose exclusively.

The integrity of the body certifying the concerns and the willingness of the public to cooperate in eliminating unfair wage competition would determine the rapidity with which other concerns would find means of establishing equitable relations with employees. Assum-



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ing that eminently competent and fair bodies are established for certifying the legitimacy of profit-sharing systems, Catholics could be expected to pledge patronage to them in preference to competitors. Increased volume of business usually results in increased economies.

Most of the methods developed by NRA are adaptable to the purpose, except that instead of forcing an ideal upon the public it would be educated gradually to it.

The function of the certifying body, which should be incorporated for protection of its members, would be to ascertain whether or not a concern, seeking approval, had a profit-sharing system, covering all employees, which in the opinion of the majority was the most advantageous to the concern's prosperity and their own, and that the arrangements were protected by contract. The respective parties to the contract would be expected to protect their own rights, through legal channels, if necessary. Certification would entitle the concern to use a special label, on its products and in its advertising, copyrighted by the certifying body. Its expenses would be defrayed by concerns making application and at the time of application, so that needless expenses might be avoided.

The certifying body would not attempt to regulate the quality of goods, nor fix their prices. That would be left to competition, since it exerts so tremendous a power in stimulating resourcefulness. This faculty may need to be exercised to its fullest capacity in post-war competition. In such competition it may be feared that ideals would not be workable. As the future is unpredictable, the best clue to it is the past. Aside from the long-range history of democratic ideals, it is interesting to note that for some years now Chinese laundries have not been doing their work by hand because machinery works even cheaper than they can. It illustrates the truth about brothers united being stronger than a fortified city—foreign autocratic theories to the contrary notwithstanding.

New York, N. Y.

HENRY V. MORAN

MORE ON CHRIST THE WORKER

EDITOR: The letter (on "Christ the Worker," AMERICA, July 11) of Father Kilian, who has achieved public recognition as a leader of public thought, is really disheartening in its content. Our efforts to stimulate the working people to a solid devotion to their Lord and Leader, Jesus Christ, under the title of Christ the Carpenter or Christ the Worker is far from a mere emotional appeal. It is founded upon an historical fact.

Fifty years ago, Leo XIII said that the condition of the working classes was the "burning question of the hour." Pius XI told us that we had lost the working classes to the Church. A letter in my files from a very learned editor of one of America's most influential magazines might give some little hint as to the cause of this defection. The editor is of the Jewish faith. He wrote:

The condition of the world today is to my mind due almost entirely to the failure of the spiritual advisers, spiritual teachers of our lifetime. For some unknown reason the spiritual side has fallen. Maybe it is because preachers and clergymen are spending too much of their time with politics and economics and not enough in getting at the heart of human relationships. Maybe it is because too many of our citizens have succumbed to the materialistic doctrines because no other compensations have been made attractive to them.

The devotion to Christ in the role of a working man is good, sound Catholic doctrine. We have found from actual experience in the past five years that it does appeal to the Catholic workingman and that they are better men because of their renewed zeal in His cause. It seems to me that the real trouble with our Catholicism and the promulgation of it has been that we have spent too much time on the topic of Sunday collections, have emphasized too much the teaching merely of the Catechism and neglected to present the inspiring personality

of Christ in a way that would dispose the ordinary man on the street to accept Him as their great ideal and companion. If we are to regain the confidence of the workingman, if we are to repair the damage that has been done by our neglect, first, in failing to recognize the advent of this "industrial era" and secondly, in our refusal to accept the Social doctrine of the Church at its face value as outlined in the Social Encyclicals, the clergy must *identify themselves wholeheartedly* with the working classes, their unions, their problems, and their necessities.

To say that devotion to Christ the Worker will lead to a display of the hammer and the sickle of the Communists with a picture of Christ on the picket line is to reveal a woful misunderstanding and an underestimation of the Catholic workman and the labor movement. On the other hand, I can think of nothing more salutary than the sight of Catholic workmen openly professing their Faith with a picture of Christ the Carpenter on their banners as they are picketing some unfair employer and placing their confidence in Him as to the justice of their cause. I pray the dawn of such a day. No one would profit more from the spreading of devotion to Christ the Worker than the Catholic employer, especially those who are associated with the larger corporations. It is my conviction, from many personal experiences, that the social doctrines of the Church are no more acceptable to the Catholic employer than they are to most of his non-Catholic competitors. A realization of the dignity of labor and the natural rights of the working classes can be taught very effectively when the status of the Son of God as a craftsman is forcefully brought forth. It is just as much a heresy to belittle the humanity of Christ as to deny His Divinity.

I am sure Father Kilian is aware that he nodded when he claimed that the Liturgy is the Deposit of Faith. I agree most heartily with him when he writes that this devotion to Christ the Worker is a serious matter. So serious is it that unless the men and women who labor and are heavily burdened can be swung over to His leadership, the influence of the Church in other fields will suffer immeasurably. We need men of Father Kilian's caliber to champion the working classes.

WILLIAM J. SMITH, S.J.
Director
Crown Heights School
of Catholic Workmen

Brooklyn, N. Y.

EDITOR: Fr. Magan's answer to my letter in the issue of July 11, as found in the following issue, answers my questions only partially. He clearly states that Christ worked, but that is the lot of all children of Adam. On the other hand, he also confirms that Christ was not a worker in the sense of the word as used today. To the second question, Fr. Magan repeats what I stated to be well known. But all these facts do not permit him to substitute Christ the Worker for Christ the Saviour. None of these authorities adduce clearly defined theological reasons nor exact definitions of what they mean by the title. It seems that they mean Christ the Man who "*propter nostram salutem*," but not specifically "*propter laborem*" became incarnate.

The third question has not been answered. All theologians and liturgists who treat the question of Christological titles, demand that Christ is entitled to the predicate in an eminent manner, and He must have it permanently—past, present, and for all eternity. Some add that for the required pre-eminence both Christ's Divinity and humanity must be considered. Work, a passing human act, does not in itself need a Divine nature.

The quotation of Fr. Nell-Bruening does not permit the use of Christ the Worker in a soteriological sense, as Fr. Magan did in his article. But it confirms the fears expressed in my previous letter. Christ naturally performed many human actions throughout His earthly life that are passed and not eternal. Should we remember them by feasts until the end of time?

New York, N. Y. KILIAN J. HENNRICH, O.F.M.CAP.

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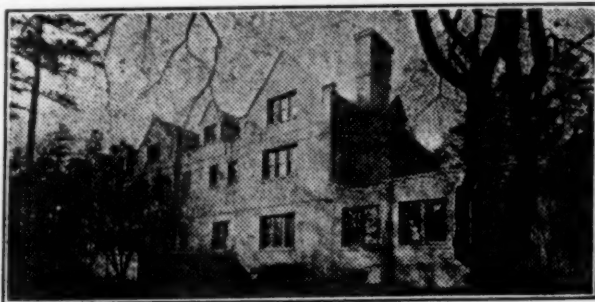
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DISCOVERIES were made. . . . A New Jersey man discovered he had been paying taxes for ten years on two bungalows which did not belong to him. He owned one bungalow, the tax board thought he owned two others also and each year billed him for three. "I thought those taxes were awfully high," remarked the citizen. "Any rebate now is impossible," remarked the tax board. . . . The discovery by a French scientist that butterflies are heavy eaters removed the expression: "She eats like a butterfly" from the category of complimentary chit-chat, endowed it with the same meaning as: "She eats like a horse." . . . Friends of a nationally known, elderly bachelor found out how he had remained single. He explained: "I never take yes for an answer." . . . Coincidences were noticed. . . . In Cleveland, two Greek restaurant owners were rivals on opposite corners. Each one secretly bought the building which housed the other's restaurant and served a notice of eviction. On discovering the action of the other, each then applied to the court for a stay of execution. . . . Preparations for conventions were under way. . . . The date of the annual meeting of the Widows and Widowers Club, members of which must be single and lonely, was announced. The lady president of the organization analyzed the present situation as follows: "It used to be that a woman could get any man she liked. Now she has to like any man she can get." The president issued this counsel to elderly women in the society: "1. Find a man. 2. Turn on the charm—plenty. 3. If charm fails, try steak and apple pie." . . . The vogue of settling dogs in lives of luxury continued. . . . In Los Angeles, a woman bequeathed to a terrier her home where he is "to sleep in our bed, eat good, lean round-steak cooked and never be scolded or whipped." She left him an automobile also and ordered in her will that "he be taken whenever possible for a ride, on which he must have a nice chicken dinner, not bones, but chicken." . . .

Many dogs are achieving a higher standard of living these days. If this trend continues, wealthy dogs may begin to look down on humans and refer to less fortunate canines as "leading a man's life." . . . Or, a rich Pekinese, retorting to an insult, may remark: "I wouldn't say that of a man." . . . However, the trend may not continue. . . . Human babies may some day supplant dogs in the affections of husbands and wives. . . .

Current vogues are constantly, though unwittingly, lending confirmation to the soundness of the Catholic position. . . . The Church teaches that children constitute the primary end of marriage. Providing a home for dogs is neither the primary nor the secondary end of matrimony. Babies in the home lessen the divorce rate. Babyless homes, though they swarm with pooches, run a high divorce rate. . . . The trend toward escapism involves another Catholic doctrine. . . . One hears a great deal of escapist novels, escapist plays, escapist movies. . . . Multitudes are seeking escape, even though it be only for an hour or two. . . . Escape from what? . . . Escape from life. . . . Why should people, by the millions, search for distractions to drive the realities of their lives out of their minds? . . . Only the Catholic answer adequately explains the phenomenon—Original Sin made of this earth a vale of tears. . . . The flames of war licking the whole world today substantiate another Catholic teaching, the teaching that Christ is God. . . . Men ejected Christ from world affairs. If, after this ejection, everything had gone along serenely it would have seemed to show that mankind can get along very well without Him. . . . Gaze around the continents, gentle reader, and see for yourself how well the world is getting along without Christ.

THE PARADER